

**Translation Strategies for the Chinese Culture-specific Expressions  
in the Chinese Premier's Press Conferences**

**Lei Dai**

A thesis submitted in fulfillment of the requirements for the degree of Doctor of Philosophy in  
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Department of Politics and Public Policy

De Montfort University

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## Abstract

This research is located within the framework of descriptive translation studies and corpus-based contrastive discourse analysis. Modern Translation Studies has growingly taken into account the complexities of culture-specific expressions in literary translation. Conference interpreting setting has paradoxically not been touched upon. Through an empirical case study of the interpretation of Chinese culture-specific expressions in ten Chinese Premier's Press Conferences, this thesis aims to contribute to a better understanding of interpreting culture-specific expressions in a conference interpreting setting.

Methodologically, this thesis integrates the linguistic approach with the culture-oriented approach, empiricism with interpretivism and quantitative with qualitative research. It began with a detailed transcription of ten unrevised press conference video recordings downloaded from Internet. With such transcription, the specialized corpora constituted by the Chinese culture-specific expressions and their interpretations were built and coded innovatively using the four translation strategies converted from the six kernel theories within the theoretical framework of this thesis. Contrastive discourse analysis of the specialized corpora was carried out against such extra-textual resources as the media coverage of the press conference, the lectures given by the government interpreters and so on. Translation norms that reflect the regularities of how the four translation strategies are used were derived from such large-scale case studies and tested against more cases before being qualitatively analyzed to explain why they exist and how they were manifested in the selection of translation strategies in the specialized corpora.

This thesis claims contribution to existing literature in terms of theory and methodology. Theoretically, it proposed six translation norms of the use of four translation strategies for the five categories of the Chinese culture-specific expressions in the Chinese Premier's Press Conferences with a core argument that the interpreters' selection of translation strategies is subject more to contexts than to their subjectivity, which empirically confirms for the first time Eco-translatology Theory's central claim that an interpreter selects translation strategies by adapting to contexts. In addition, as a pioneering study on cultural expressions under conference interpreting context, this research increases the explanatory power of relevant translation theories because it spans literary translation and conference interpreting. Methodologically, translation strategies were converted from relevant translation theories and used as descriptive categories for corpus-based contrastive analysis, which constitutes an originality in contrast to previous research that teem with researcher-named strategies and confuse translation strategies with translation methods. Furthermore, this research improves transcription coding and corpus building tactics, making data analysis not only more systematic but also more accessible to readers who do not know both languages.

**Keywords:** culture-specific expression, translation strategy, Chinese Premier's press conference, descriptive translation studies, corpus-based contrastive discourse analysis

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## **List of abbreviations and special usages**

**SL:** source language

**TL:** target language

**ST:** source text

**TT:** target text

**CI:** conference interpreting

**AT:** the contextual adaptation theory

**ET:** the eco-translatology theory

**CT:** the cultural turn theory

**ITT:** the interpretive theory of translation

**DFET:** the dynamic formal equivalence theory

**PTS:** the prescriptive translation studies paradigm

**DTS:** the descriptive translation studies paradigm

**EU:** European Union

**NATO:** North Atlantic Treaty Organization

**UK:** United Kingdom

**US:** United States of America

**PRC:** People's Republic of China

**MFA:** Ministry of Foreign Affairs, PRC.

**NHK:** Nippon Hōsō Kyōkai (Japan Broadcasting Corporation)

**CCTV:** Central China Television

**NGO:** non-governmental organizations

**PhD:** Doctor of Philosophy

**AIIIC:** Association Internationale des Interprètes de Conférence (The International Association of Conference Interpreters)

Following the convention of Sperber and Wilson (1986), “**she**” normally refers to the ST speaker or the translator / interpreter while “**he**” refers to the TT audience. Exceptions will be clarified.

**Color-coding tactics** for the specialized corpora:

**Red coding:** the Chinese culture-specific expression

**Blue coding:** the interpreter’s interpretation of the Chinese culture-specific expression

**Purple coding:** ①the category that the Chinese culture-specific expression belongs to  
②the translation strategies used for the Chinese culture-specific expression

**Green coding:** literal translation or explanation of the Chinese culture-specific expression

“Culture-specific expression” is used interchangeably with “cultural expression” throughout this thesis.

Figure 1.1 Premier Li Keqiang and interpreter Zhang Lu walking into the conference hall



Source: Chinanews.com (2014)

Figure 1.2 Premier Li Keqiang gesturing his suite to sit (interpreter Sun Ning on his left)



Source: news.cn (2014)

Figure 1.3 Premier Li Keqiang and interpreter Sun Ning (right)



Source: China.com.cn (2013)

Figure 1.4 Conference overview



Source: China.com.cn (2014)

## Chapter 1 Introduction

On 15<sup>th</sup> March, 2009 at the Chinese Premier's press conference held in Beijing, a journalist asked Mr. Wen, the then Chinese Premier if China could take a more significant role in the international economic system while walking out of the shadow of the international financial crisis. Wen cited a Chinese poetic line “山重水复疑无路，柳暗花明又一村” in his answer, which was interpreted as “after encountering all kinds of difficulties and experiencing all kinds of hardships, at the end of the day we will see light at the end of tunnel” (cf. 2009 specialized corpora in appendix).

But if you happen to know Chinese or have read the classic written translation of this poem done by two prestigious Chinese scholars Yang Hsien-yi and Gladys Yang, which is “where hills bend, streams wind and the pathway seems to end; past dark willows and flowers in bloom lies another village” (Yang and Yang, 2005), you will definitely find the two translated versions different. You may be curious about why they are different. Is it because one translation is better than the other? No. The interpreter had successively interpreted for the press conference for three years. Had she been inadequate, she would not have been designated as the Premier's interpreter time and again. But on the other side, the two Chinese scholars are world-renowned for having translated a host of classical Chinese literary works. The underlying reason is the adoption of different translation strategies for the same poetic line.

### 1.1 Research overview

This research is thus aimed at exploring the translation strategies for the Chinese culture-specific expressions such as the poetic line above in the Chinese Premier's press conference. Two reasons justify the research topic. Firstly, existing literature on cultural expressions in Translation Studies concentrate on literary translation while the oral interpretation of such expressions in the contexts of conference interpreting has paradoxically not been touched upon (see chapter 3 and chapter 4), which marks the originality of this research topic. Secondly, this press conference is an important show window of China's economy, politics, society, culture and foreign policy as well as a crucial forum for China-West communication. Therefore, through case study, the thesis will on one hand examine how contemporary translation theories are applied to the translation problem of Chinese cultural expressions in the conference interpreting setting; while on the other hand, the thesis will enable a better understanding of the interpretation of the Chinese Premier's press conference, a spotlight political event held annually by the Chinese government in Beijing.

To achieve this research aim, the Descriptive Translation Studies paradigm (DTS) is followed as the theoretical-methodological framework for this thesis. DTS argues that descriptive-explanatory large-scale case studies should be carried out to generate testable translation norms governing the use of translation strategies reflected by a given translation act in a given situation (see 3.5). Thus contextualization is regarded by descriptivists (e.g. Toury, 1995) as “one of the most fundamental aspects in investigating translation products and processes”. In this sense, this thesis demonstrates that the two mainstream contextual approaches – the situational / sociocultural approach and the cognitive / psychological approach are not diametrically opposed but both essential to translation practice and research (see chapter 2). It is based on the two contextual approaches, the theoretical

framework of this thesis is established, subsuming six highly explanatory theories (see chapter 3; 5.1), from which, four translation strategies: foreignizing, domesticating, clarifying and omitting for the Chinese culture-specific expressions for this research aim are innovatively converted and used as the descriptive categories to code, measure and explain the bilingual parallel corpora built on the basis of a detailed transcription of the ten press conference videos (2004-2013).

In succinct terms, the four strategies contribute from different perspectives to the processing of the source culture when a culture-specific expression is interpreted: foreignizing maximally preserves the source culture in a Target Text (TT); domesticating replaces the expression with a natural and coherent Target Language (TL) equivalence. These two translation strategies have been converted from the Cultural Turn Theory (CT) and named by Venuti (1995/2008) but “actually been used by translators for millennia in intercultural communication across the world” (cf. Boase-Beier, 2011: 79; Munday, 2012: 21; Hatim, 2013: 96; Wang, 2012: 132).

Clarifying conveys only the essential meaning of the expression plainly and pithily, emancipated from the ST forms. The rationale for this strategy is the deverbalization hypothesis that underlies “the Interpretive Theory of Translation (ITT), the first and so far one of the most seminal theories in Interpreting Studies”. (Seleskovitch, 1978; Lederer, 2003: 12; Diriker, 2008: 211; Pym, 2010: 19; Munday, 2012: 98). Omitting dismisses the expression when it does not affect communication whether or not interpreted. When it is difficult to use the domesticating strategy by finding proper TL replacements or inconvenient to use the clarifying strategy by making further clarifications in the conference, the interpreter may need to take this strategy, which theoretically derives from the indeterminacy of meaning and the instability of equivalence (cf. Simon, 1996: 138; Tymoczko, 2007: 36; Rosa, 2010: 100; Williams, 2013: 38). Nida’s Dynamic Formal Equivalence Theory (DFET) gives it adequate theoretical support (Nida, 1964: 164; Toury, 1995: 37; Boase-Beier, 2011: 30; Sun, 2012a: 16). CT, ITT and DFET are three of the six kernel theories that have been integrated into the theoretical framework of this thesis.

In addition to the four translation strategies, the Chinese culture-specific expression for this thesis is defined as follows by considering the decadal corpora (2004-2013), the contexts of the Chinese Premier’s press conference as well as Leppihalme’s (2010) definition (see 6.2.1):

A Chinese culture-specific expression refers to a Chinese expression that the Premier’s press conference interpreter finds difficult, in a fairly short period of time, to find an exactly equivalent and concise expression in English that will also enable the English audience to appreciate the cultural connotation of the Chinese expression.

Based on a conceptual analysis of the culture-specific expressions in the specialized corpora, they are classified into five categories: historical and social expressions, poems, four-character idioms, cultural metaphors, and aphorisms and adages (see 6.2.3).

The specialized corpora of the press conferences are analyzed using the corpus-based contrastive discourse analysis method. More specifically, each Chinese culture-specific expression selected is coded with the corresponding translation strategy or strategies after a comparison of the TT with the ST and a reference to the definitions of the four translation strategies. The coded corpora are next quantitatively analyzed for a host of research questions such as the correlation between the

use of an ad-hoc translation strategy and a specific category of the Chinese cultural expressions. Hypothetic translation norms can be generated based on the statistics. After the norms are verified against some more press conference cases, the typical examples from the corpora will be selected and qualitatively explained with the six kernel translation theories of the theoretical framework. This strategy is supported by the analysis of video recordings and text documents of the talks delivered by these press interpreters to China's universities and the media so as to gain an understanding for their feelings about the translation strategies for the Chinese culture-specific expressions in the press conference. As a critical descriptive case study, the primary findings of this thesis are the six translation norms for the Chinese cultural expressions in the Premier's press conference as follows:

**Translation Norm One:** Foreignizing and clarifying are the two translation strategies that will be used the most frequently while domesticating and omitting will be used much less frequently.

**Translation Norm Two:** Historical and social expressions will often adopt the clarifying strategy but hardly the omitting strategy.

**Translation Norm Three:** Poems will often adopt the foreignizing strategy but hardly the omitting strategy.

**Translation Norm Four:** Aphorisms and adages will often adopt the foreignizing strategy but hardly the domesticating strategy.

**Translation Norm Five:** Foreignizing and clarifying are most frequently collocated with the other strategies (including each other). Almost in each collocation, there is foreignizing and / or clarifying.

**Translation Norm Six:** The omitting strategy is hardly used alone but jointly with the other strategies.

The core argument is an inference manifested as three dialectical relations proposed at the end of chapter 8:

**Inference:** the interpreters' selection of translation strategies is subject more to contexts than to their subjectivity

In setting out these points this thesis makes the following key contributions. Firstly, it pioneers in exploring under the government press conference setting the Chinese culture-specific expressions that used to be studied exclusively in written literary translation by redefining and recategorizing the Chinese culture-specific expression according to the nature of the Premier's press conference. Secondly, it employs translation strategies converted from relevant translation theories to describe and analyze the specialized corpora of the press conference, originally using them as an interpretive instrument to interlink translation theories at the macro level and translation methods at the micro level. Thirdly, through empirical case study, this research has confirmed three theoretical claims:

**Claim One:** Interpreters will often impose subjectivity on their selection of translation strategies but such subjectivity is contextually constrained.

This theoretical claim is from Hu's Eco-translatology Theory of Adaptation and Selection (ET), a kernel theory subsumed into the theoretical framework of this thesis (see 2.3.2). This thesis has confirmed this claim for the first time through empirical case study. More specifically, the core argument of this thesis completely confirms this claim through the descriptive-explanatory case study of the press conference interpreting for translation norms. Besides confirming this claim, this research has confirmed again two other essentially theoretical claims in Translation Studies.

**Claim Two:** Translation norms will only be domestically applicable to given translation behaviour under a given context instead of being universally transferable. They will only describe a general tendency of a translation phenomenon rather than mechanic cause and effect.

Although this theoretical claim has been previously argued for by other empirical research (see 3.5) it substantially impacts on this research which in turn confirms it again. This claim will enable readers to appreciate that the transferability of the six translation norms discovered in this thesis is limited and their applicability to other translation phenomena requires further validation.

**Claim Three:** a due amount of personal interpretation is vital to descriptive case study but such subjectivity is contextually contained and the research findings will need to stand more empirical case studies.

The first half of this claim has been increasingly recognized by the translation scholars (see 3.5) but until this research, it is ambivalent how such interpretivism can be properly displayed while at the same time necessarily contained. This research illustrates how interpretivism and empiricism can work in tandem for translation research and through the generation and verification of the six translation norms, it argues / confirms that such interpretivism is also contextually contained and will have to be testified against more case studies.

Last but not least, the thesis contributes to the literature in terms of its creative corpus building and coding tactics (see chapter 6.1), which involves the use of different color and symbolic codes for the categories of the culture-specific expressions, the combination of translation strategies, the literal translation and explanation of the cultural expressions and so on. A common dilemma facing any translation researcher is that on one hand you need to enable the readers to appreciate the difference between a TT and a ST but on the other hand readers who do not know the language(s) you are comparing (like the Chinese language for many English readers) do need to be informed what a ST or / and a TT mean, sometimes literally, sometimes metaphorically, and sometimes both. So in this sense, it is essential to have such types of coding as literal translation / explanation (done by the researcher himself) to help the English readers of this thesis to gain more knowledge of the literal meaning and contextual information of a culture-specific expression so that they can better appreciate the data analysis in the research as well as the translation strategies that were used by the interpreter. Corpus building and coding tactics like these are innovative and will thus be instrumental to future corpus-based DTS between any two languages, English-Chinese combination in particular.

The rest of the introduction chapter will develop this overview in the order of research keywords, research significance, research data and methodology, research originality and research objectives and outline.

## **1.2 Research keywords**

So firstly the three keywords: culture-specific expression, translation strategy and Premier's press conference of this thesis are initially introduced here. They will be further discussed and analyzed as the research progresses. For instance, given the data of the Chinese Premier's press conference, how culture-specific expressions are to be reconceptualized and recategorized is a research question that cannot be circumvented because the specific source and target cultures as well as the contexts where the translation behaviour takes place need to be fully considered. In Translation Studies, the culture-specific expressions refer to "the concepts of a specific source culture which do not have exactly equivalent expressions in a specific target culture" (Leppihalme, 2010: 126). Taking as an example the poetic line above, it is believed in the realms of poetry and Translation Studies that it is "extremely difficult, if not impossible to translate poems" (cf. Jacobson, 1959: 143; Luo, 1984: 146), let alone the poetic lines quoted in a conference setting where the interpreter is constrained by time to think thoroughly how to interpret. Therefore, poetry is selected as one of the categories of the Chinese culture-specific expressions in this thesis although it has not been enlisted in Leppihalme's definition.

Translation strategy, the second keyword of this thesis, is recognized as "further developments of translation theories" (Boase-Beier, 2011: 79) and "an overall orientation about what translation is and how translation works" (Munday, 2012: 22), reflecting how translation purposes are achieved given all the contextual constraints. As Pym stated (2014: xi), "all western translation theories are actually discussing how to translate", ie. translation strategies. But in practical terms, translation is not absolutely word-for-word correspondence. Otherwise, with such precision, there would be only one correct translated text for a source text. It is therefore natural to find various translations for a same ST using different translation strategies under varied contexts but all correct (cf. Quine, 1960: 27; Snell-Hornby, 1988: 67; Aixelà, 1996: 65; Boase-Beier, 2011: 30), which illustrates that the selection of translation strategies is influenced by translators' idiosyncrasies, contexts as well as the ST.

This research aimed at exploring how translation strategies for Chinese culture-specific expressions are used through case study of the press conference will also try to confirm the claim that "a qualified translator's subjectivity is contextually contained" (Hu, 2008; 2011). Still taking the poetic line as an example, the situational context of the press conference and the instantaneity of conference interpreting determined that the press interpreter was not able / permitted to ponder over (namely spending much time on) how to interpret the poetic line or revise the interpretation repeatedly. In this sense, in order to probe translation strategies, this thesis will at the same time need to discuss a range of key concepts / issues in Translation Studies such as context, ideology, translation effect, equivalence, translatability, translator's subjectivity, translation purpose, norm, researcher's interpretation and so on in the foregoing chapters.

The third keyword is the Chinese Premier's press conference, the research object of this thesis. It is of great importance because it provides not only the textual sources but also the contexts where



these textual data can be analyzed. Every March, the Chinese Government hosts a Premier's press conference in Beijing and invites journalists from Chinese and international mainstream media to ask the Premier questions about China's economy, politics, culture, international relations and so on. The conference is broadcast live on radio, TV and online and uses Chinese and English as the two working languages. In other words, the Premier speaks Chinese while the audience can raise questions in Chinese or English. So the press conference requires an English-Chinese consecutive interpreter for each session. A distinctive feature of the press conference is that the Premier, while making his points, likes to quote Chinese culture-specific expressions (both Mr. Wen and Mr. Li, the incumbent Premier), such as contemporary and ancient poems and lyrics, cultural metaphors and aphorisms in literary works, traditional and modern Chinese sayings, and cultural phenomena that sound familiar to the Chinese people but may unfamiliar to a foreign audience.

This thesis argues that there is an ideological motivation for the Premier to quote the Chinese culture-specific expressions because "like many other initiatives proactively taken by the Chinese Government and government-endorsed cultural organizations, the Premier's press conference as a spotlight showcase of China's latest socioeconomic achievement and means to build China's national image" (cf. Yao, 2010: 53) is actually aimed at pushing China's politics, culture and ideology, or soft power to the outside world. Following Mason (1994: 25), ideology is regarded as "the set of beliefs and values which inform the view of the world of an individual or institution and assist their interpretation of events, facts and so on". A host of translation theorists maintained that translation, particularly that of political and literary texts, is subject to ideological interests (e.g. Lefevere, 1992; Venuti, 1995/2008; 1998; Tymoczko, 1999; Schäffner, 2002; Cronin, 2003; Asimakoulas and Rogers, 2011).

Culture-specific expressions have been regarded as "an intercultural noise" (Chen, 2007) in translation that may need to be "filtered away" (Katan, 2009), which is especially the case for conference interpreting where instantaneity is prioritized. But with such awareness, the Premier who knows English still cites the expressions to "convey China's voices" (Xu, 2012) by taking advantage of the press conference. Ideally, both the Premier and the bilingual audience expect to hear how the interpreter will translate not only the essential meaning (ie. content) of the expression but also its Chinese cultural connotations. It is actually the foreignizing strategy proposed and valorized by Venuti (1995/2008) that advocates the maximal retention and transplantation of the source culture into the target text, a crucial way to preserve and publicize the source culture from an ideological perspective. It is thus claimed in this thesis that selection of translation strategies in the press conference may have an ideological impulse. But it will also through case study to verify if such ideology is contextually constrained.

Like many other occasions of conference interpreting, in the Chinese Premier's press conference, the government interpreter faces daunting situational pressure given the fact that they are only able to listen to the speech once and having to start interpreting shortly at the pause of the speaker. Moreover, once the interpretation is finished, they rarely have any opportunities to revise it. When difficulties rise, they cannot seek help from others or any resources. All these are illustrated in the press conference video recordings and the professional standards for conference interpreters (cf. Zhong and Wang, 2010). Restricted by time, the interpreter has to make a prompt decision between transferring faithfully the cultural flavors of the source expressions to the target audience at the risk of confusing them (as they are culture-specific and interpreted only once) and,

ensuring the maximal understanding of the audience at the risk of annoying the Chinese audience, including the Premier, who may know some English, because those meaningful veins of the expressions are adapted, paraphrased or even filtered away in the interpretation, which may jeopardize the ideological motive of publicizing Chinese culture through this showcase.

### **1.3 Research significance**

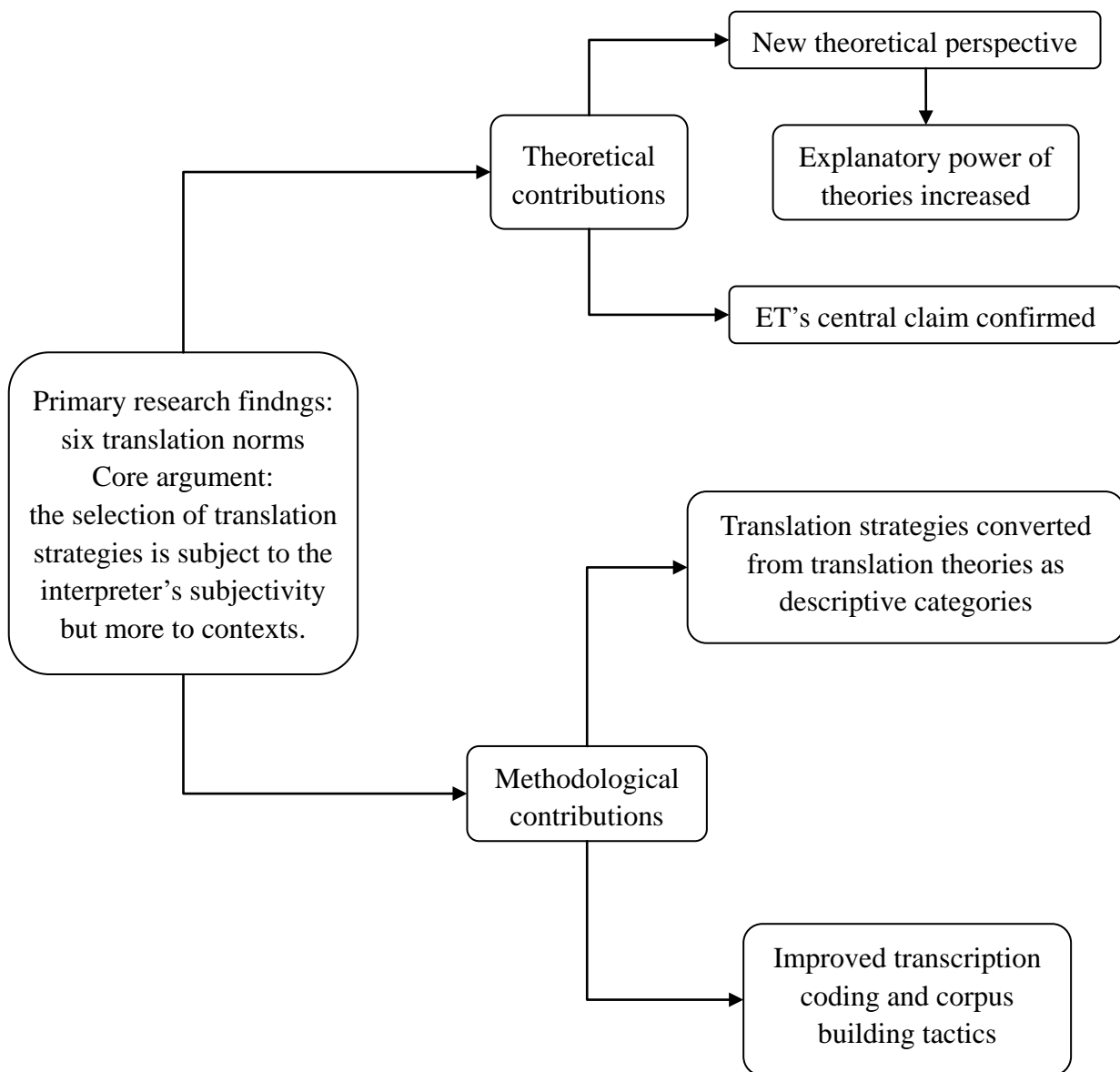
Taking these points as a whole, the significance of this research is that it contributes to existing literature theoretically and methodologically. Theoretically, this thesis will facilitate the development of contemporary translation theories because the Chinese Premier's press conference as a remarkable stage for China-West communication is a significantly typical case to discuss the application of translation theories to translation problems such as the interpreter's dilemma mentioned above. No previous studies have been carried out on this topic. Through this research, certain existing theoretical claims are also confirmed.

More specifically, firstly, the research's core argument that the interpreter's subjectivity involved in the selection of translation strategies is contextually constrained empirically confirms a central claim of the eco-translatology theory that "the interpreter selects translation strategies by adapting to contexts" (Hu, 2008: 94; 2011: 8). Secondly, the descriptive and explanatory power of the six theories is enhanced because they are used in synergy in this thesis for their complementarities. As this thesis involves both literary / cultural translation and conference interpreting, the theories are used jointly to display their strengths and diminish their weaknesses (see 5.1.2).

For example, CT "views translation as a product of the greater culture beyond text" (Bassnett and Lefevere, 1990; Lefevere, 1992; 1998; Bassnett, 2013) and is consequently essential to this thesis which examines interpretation of culture-specific expressions. However, this theory "has in most cases been used in research on literary translation from a historical purview but barely in research on conference interpreting" (Diriker, 2008: 209; Grbić and Wolf, 2012: 10), so it is supplemented by ITT, one of the most influential conference interpreting theories that stresses the "significance of cognitive contexts" (Lederer, 2003; 2010a; cf. Munday, 2012: 97-98) where CT seems to have blind points. Therefore, the translation theories which normally focus on either literary translation or conference interpreting are used in the each other's subarea in this thesis, which facilitates the development of all these theories.

Methodologically, this research has two contributions. Firstly, it originally converts the kernel translation theories of this thesis into translation strategies which are employed as descriptive categories in corpus-based contrastive analysis. Secondly, the improved corpus building and coding tactics illustrated in this thesis not only provide substantial corpora for future interpreting studies on Chinese Premier's press conference but also increase the efficiency of corpus-based TT-ST contrastive analysis, between English and Chinese texts / discourses in particular. Besides "such standard components as TT-ST pairs of a bilingual parallel corpus that allow the strategies employed by the translators to be investigated" (cf. Kenny, 2001; 2011; Wang, 2012), this research designs new ingredients in the form of coding labels.

Figure 1.5 Primary research findings, core argument and contributions



For instance, “category” defines which category a particular cultural expression fits into; “translation strategies” defines which translation strategies the interpreter has adopted for a particular cultural expression (see 6.1). “Literal translation” and “explanation” inform the English readers ignorant of the Chinese language of the literal and metaphorical meaning of a particular expression so that they will better appreciate the corpus analysis in this thesis and why certain strategies are used for this expression. Additionally, different colors, numbers, underlines and parentheses are employed for clarification, emphasis, supplement of information and so on. With such well-coded corpus, it is convenient to carry out purposive quantitative and qualitative analysis. Therefore, it contributes to the existing corpus-based translation studies by offering a more detailed and systematic toolkit for transcription coding and corpus building.

In sum, this thesis contributes to existing literature in terms of theory and methodology. As shown in figure 1.5, theoretically, as a pioneering study on Chinese cultural expressions in a conference interpreting setting, this thesis increases the interpretive power of relevant theories as it spans literary translation and conference interpreting (see further in chapter three). Furthermore, it

confirms three theoretical claims concerning translator's selection of translation strategies, one of which (ET's central claim) has not yet been empirically confirmed until this research (chapter two, three, seven and eight). Methodologically, this research originally converts kernel translation theories of this thesis into four translation strategies which are employed as descriptive categories in corpus-based contrastive analysis. Moreover, it contributes innovative transcription coding and corpus building tactics which makes corpus discourse analysis not only more systematic but also more accessible to readers who may not know both languages (SL and TL).

#### **1.4 Research data and methodology**

To achieve the research aim of exploring the translation strategies for the Chinese culture-specific expressions in the Chinese Premier's press conference, this thesis is located in the framework of descriptive translation studies and corpus-based contrastive discourse analysis. More specifically, by following DTS, a rigid theoretical framework constituted by multiple translation theories will be first established, which will be used to describe and explain the translation products in order to generate testable translation norms governing the use of translation strategies reflected by a given translation act in given situations (cf. Toury, 1995). In this process, authentic translation products are the specialized corpora of the Chinese culture-specific expressions and their interpretations, ie. TT-ST pairs while the specific conference contexts are restored by various extratextual resources.

Among the two, the specialized corpora will be established and coded by the researcher who will firstly transcribe the ten unrevised press conference video recordings downloaded from Internet in a detailed and systematic manner. Extratextual resources represent information that will help to restore the real contexts of the press conference such as the mainstream media's coverage of the press conference (e.g. *Xinhua News Agency*; *Sina Portal Website*; *China Daily*; *the Economist*), the lectures given by the government interpreters who interpreted the press conference to college students majoring in translation, the interviews of these interpreters by influential TV channels or websites and so forth.

Contrastive discourse analysis of the TT-ST pairs in the specialized corpora is then carried out against the extratextual resources and under the theoretical framework through a case study of ten press conferences from 2004 to 2013. Translation norms generated from such large-case studies are tested against more cases before being qualitatively analyzed to explain why they exist and how they are manifested in the selection of translation strategies. Besides, the cultural approach which emphasizes "the greater historical, social and cultural contexts of a given translation act" (cf. Bassnett, 2013) and the linguistic approach which focuses on "the intertextual linguistic transfer" (cf. Catford, 1965) will be integrated throughout this research given their "coherence, interactivity and mutual validation" (cf. Tymoczko, 2007: 158-159; Munday, 2012: 298) which may facilitate the achievement of the research aim (see chapter 3 and chapter 4).

#### **1.5 Research originality**

Compared to existing literature on translation of culture-specific expressions, the current research has two distinctive research originalities. Firstly, this research is aimed at exploring interpretation of culture-specific expressions in a conference interpreting setting instead of a written translation context where such expressions are usually researched.

It is difficult to translate a culture-specific expression because it is imbued with the source culture and a translation problem will occur when it is translated to the target culture where equivalent expressions are difficult to find. This is particularly the case for literary works in such forms as poems, proses, lyrics, idioms, metaphors, sayings and so on which “possess pronounced artistic veins and demand a translator’s creativity” (cf. Steiner, 1998: 294; Yi, 2006: 49; Levý, 2011). A memorably creative translation of literary works like a famous painting does take time to complete.

By contrast, conference interpreting is featured by instantaneity and consequently the interpreter is not privileged to ponder over as carefully as a literary translator how to render such expressions: the time limit definitely affects the selection of translation strategies. Now that “poetry is what gets lost in translation” (Frost, quoted by Luo, 1984: 246), a claim of untranslatability of poetry held by a host of poets and scholars (e.g. Shelly, Zhou, quoted in Luo, 1984; Jacobson, 1959; Qian and Chen, 2010) especially from an aesthetical viewpoint, it is interesting and ingenious to shift the focus to the conference interpreting setting where the interpretation of poetry and other types of culture-specific expressions will be studied.

Secondly, this research will innovatively use the translation strategies converted from the theories which constitute the theoretical framework to code the TT-ST pairs of the specialized corpora so that further quantitative and qualitative research on the corpora can be carried out through these descriptive categories of translation strategies. Besides, the researcher will deduct the translation strategies by considering the features of the Chinese Premier’s press conference and the possible ways to interpret the Chinese culture-specific expressions into English. To clarify this novelty, it is necessary to be aware that the most fundamental way to research translation is to align TT with ST and compare the two conceptually for similarities and differences, ie. the contrastive discourse analysis (cf. Williams and Chesterman, 2002: 49). As Koster asserts (2011: 21), “the aim of such contrastive effort is to reconstruct the translation norms underlying translation strategies made in the corpus”. To achieve this aim, the researcher of the thesis argues that it is crucial to firstly sort out and code the interpretations of the cultural expressions descriptively by translation strategies. The catch-22 here is that if the translation strategies are not presupposed, the translation norms of how these strategies are used cannot be reconstructed, which lead to a more frustrating problem: how can a researcher assert that certain translation strategies are taken in a translation?

Previous research on translation of culture-specific expression such as the ones on literary works mentioned above are teeming with researcher-named translation strategies (e.g. Aixelà, 1996: 60; Qiu, 1998; Wang, 1997: 56), which are incoherent and idiosyncratic, without verifiable empirical proof or theoretical support. “New translation strategies / methods are churned out without being validated or distinguished from previous ones” (cf. Molina and Albir, 2002: 509-511). Moreover, there is a tendency of confusing translation strategy with translation method. Different from the translation strategy which has been defined earlier in this introduction, a translation method is “a technique used for specific parts / styles of a text so as to address practical translation problems” (cf. Boase-Beier, 2011: 80; Munday, 2012: 22; Fang, 2012: 16). It will be argued in this research that all translation methods can actually be subsumed into the corresponding translation strategies, their superordinate. So this thesis claims originality in using translation strategies evolved from translation theories and with the possibilities of being evolved into copious translation methods to

categorize TT in the specialized corpora, systematically describing for a certain Chinese cultural expression what specific translation strategies are taken. In this way, the researcher is ensured of convenient descriptive categories interlinking translation theories and translation methods that will facilitate quantitative and qualitative research of the coded specialized corpora.

## **1.6 Research outline**

In terms of structure, the thesis is divided into nine chapters and five major parts: 1) introduction (chapter one), 2) literature review (chapter two to four), 3) methodology (chapter five), 4) data analysis (chapter six to eight), 5) findings and conclusions (chapter nine). It begins with an introduction outlining this thesis in terms of research aim, theoretical-methodological framework, textual and extratextual data, core argument, original contributions and so on. Chapter two, three and four constitute the theoretical framework with a critical review of from such key theoretical components as context (chapter two), to certain theoretical approaches to cultural translation (chapter three) and to previous studies on translation strategies particularly for the source culture in a ST (chapter four). Through such chapters, DTS is argued to be the theoretical-methodological framework for this thesis which encompasses the six theories that are critically reviewed and converted into the four translation strategies. Chapter five presents the data and methodology used for this research including data collection, categorization and analysis with a series of research questions. This chapter echoes the three theoretical chapters that DTS should be the theoretical-methodological framework for this thesis by expounding the three components of DTS from the methodological viewpoint which interconnects the theoretical and the methodological discussions in the thesis.

Following this are the three data analysis chapters. Chapter six builds and codes the corpora with key concepts defined and categorized. Chapter seven analyzes the corpora quantitatively with six translation norms generated and tested with more cases. Chapter eight analyzes samples selected from the corpora qualitatively to explain the reasons for these norms and illustrate how they work in the press conference. Chapter nine concludes the main findings, its theoretical, methodological and practical implications, its limitations and future development. Chapter two to chapter nine of this thesis will be briefly introduced as follows:

Chapter two focuses on contextualization of conference interpreting and discusses theoretically how contexts may possibly influence an interpreter's selection of translation strategies. It begins with a critical review of the two principal contextual approaches to translation studies: the situational / sociocultural approach and the cognitive / psychological approach. Certain examples of how such two seemingly incompatible approaches can actually work in tandem for theorists and translators are then illustrated. Two important theories on context, namely the Contextual Adaptation Theory (AT) and the Eco-translatology Theory (ET) are designated as parts of the theoretical framework of this thesis at the end of the chapter. The central claim of ET that translators make selection of translation strategies subjectively but at the same time constrained by contexts will be empirically verified through the case study of the Chinese Premier's press conference in this thesis.

Chapter three follows the descriptive translation studies paradigm by establishing a framework of six kernel translation theories. This chapter begins by critically reviewing the translation theories

related to the research topic, discussing the key notions of and theoretical approaches to the study of translation strategies for culture-specific expressions. Four ad-hoc translation strategies for the very research object of this thesis are also deduced from these six theories.

Chapter four critically reviews the previous studies concerned to translation strategies, especially those for cultural expressions carried out in China, the US and the EU. Two principal research orientations: the text-oriented and the context-oriented studies will be comparatively reviewed for their strengths and weaknesses. A synergy of the two which constitutes the rationale of this thesis is argued at the end of the chapter. Besides, how this research fills the gap of existing literature is reflected upon at the end of the chapter (ie. the end of literature review chapters).

Chapter five interlinks literature review and the foregoing data analysis chapters by arguing for and against some key issues related to this thesis. It begins by arguing that a rigid descriptive case study have a solid theoretical framework constituted by multiple highly interpretive theories. The four translation strategies deduced from the six kernel theories are then further justified by fully considering the conference interpreting mode and the likely ways to interpret the Chinese cultural expressions into English, with an argument that it is with the four descriptive categories that the corpus-based contrastive analysis is carried out. With regard to the research approaches to the two primary types of data of this research, namely, the textual and contextual data, a synergy of the cultural approach and the linguistic approach is argued for due to their coherence, interaction and mutual complementarity. From the methodological perspective, it reiterates that both empiricism and interpretivism are indispensable to descriptive case study. How to collect, define, categorize and analyze data is expounded with a list of research questions.

As the first chapter of data analysis chapters, chapter six begins by discussing how the specialized corpora are established in terms of their components and coding methods, which will lay a solid foundation for the next two chapters where the TT-ST pairs in such corpora will be quantitatively and qualitatively analyzed. The chapter continues to expound the deep-rooted factors behind the establishment and the coding of such specialized corpora. Based on Leppihalme's definition and a full consideration of the specialized corpora (ie. the empirical data) and contexts of the Premier's press conference, the culture-specific expression in this research will be redefined. Moreover, the screening and categorizing principles for cultural expressions and the identifying principles of the translation strategies for ad-hoc cultural expressions are elaborated on.

Chapter seven carries out a systematic quantitative analysis of the specialized corpora to propose verifiable translation norms which govern the use of translation strategies for Chinese cultural expressions in the Chinese Premier's press conference. It firstly combines the corpora of seven press conferences spanning two phases, namely from 2004 to 2007 and from 2009 to 2011. The combined corpora are then analyzed quantitatively for translation hypotheses which are verified respectively with the specialized corpus of the year 2008, 2012 and 2013. In this way, if the hypotheses withstand the test, they become genuine translation norms for this research. Or, if there are discrepancies or they cannot be fully validated, reasons will be discussed.

Chapter eight carries out qualitative analysis with the following three procedures to solve the "why" questions: (1) the six translation norms are analyzed holistically for the reasons for their existence; (2) why a cultural expression adopts ad-hoc translation strategies is systematically

illustrated with representative samples selected from the specialized corpora. (3) the government interpreters' feeling about the Premier's press conference and why they hold such views are discussed from the perspectives of the kernel theories of the research and the conference interpreting contexts. Their feelings are then compared with the norms and the inference proposed in this thesis. The major findings and the core argument of this thesis are drawn in this chapter in the form of three dialectical relations.

The conclusive chapter principally summarizes how the research aim is achieved and how the key research questions are addressed by focusing on the three keywords of this research: Chinese culture-specific expression, translation strategy and Chinese Premier's press conference. Firstly, a brief overview of the research findings and contributions is given followed by a summary of the research paradigm, approaches and methods adopted in this thesis to achieve the research aim. Secondly, how the specific research questions related to the Chinese culture-specific expressions and translation strategies are solved is discussed. Thirdly, research originalities, implications, limitations and outlooks are further reflected upon.



## **Chapter 2 Contextualizing interpreting:**

### **The interpreter's dynamic adaptation and selection**

Literature review of this study covers Chapter two to four. Chapter two focuses on the role played by context in interpreters' selection of translation strategies. It leads the literature review because "contextualization is the one of the most fundamental aspects in investigating translation products and processes" (Toury, 1995: 174) and context is literally indispensable to each and every of the contemporary translation theories. With context discussed, Chapter three then critically reviews a series of translation theories, approaches and controversies existing in the study of translation strategies, based on which, the theoretical framework of this thesis is established. With key notions and theories such as translation norm, translatability, equivalence, translation purposes, translator's ethics, foreignizing and domesticating clarified and reviewed in the first two chapters, Chapter four then discusses in detail the previous research specifically pertinent to translation strategies for cultural expressions and / or cultural translation. It is argued that through such an order of from context to theories to applications, readers will come to understand the key notions, theories, approaches, paradigms and most pertinent / recent studies related to this research topic in a more natural and coherent manner.

Context, as a keyword of the thesis, is indispensable to the analysis of the conference interpreter's translation strategies as well as of the nature of the interpreting act, because "it actually provides more distinction of meaning than the text being analyzed" (Nida, 2002: 29). It is constituted by a myriad of dynamic factors that shape and reshape the meaning of a text. In practical terms, an interpreter seldom interpret verbatim (ie. maximally faithful to the speech itself) but try to select appropriate translation strategies according to the dynamic contexts. Theoretically, most of the theories that will be elaborated on in both this chapter and chapter three are inextricably intertwined with the concept of context. Following the introduction, the literature review chapters thus begin with a discussion on key contextual factors, approaches and theories pertinent to Translation Studies. Chapter two is comprised of the following three sections. Section 2.1 compares and reviews two intrinsically different contextual approaches dominating disciplines from general linguistics to Interpreting Studies, namely the situational / sociocultural approaches and the cognitive / psychological approaches. The review extends as far as to general linguistics because "Comparative Literature and Contrastive Linguistics are among Translation Studies' earliest feeding disciplines" (Koster, 2010: 21; Sun and Shreve, 2012). In this way, the strengths and weaknesses of these approaches can be thoroughly compared and the necessity and feasibility of a synergy among the two is argued for. Section 2.2 illustrates with a hypothetical example how interpreting is contextualized and how translation strategies are selected accordingly. Section 2.3 provides theoretical explanations for the interpreter's dynamic adaptation and selection using the contextual adaptation theory and the eco-translatology theory. Such two theories are regarded as two of the kernel theories of the theoretical framework of this thesis (see more in 5.1).

## 2.1 Academic controversies over context

Since Malinowski (1923: 27) conceptualized “situational context” and “sociocultural context” in the 1920s, researchers have been taking a great interest in exploring context from manifold disciplinary perspectives. A consensus has been reached that language comprehension would go nowhere without considering the language users or the extra-linguistic environment (e.g. De Beaugrande, 1980: 30; He and Jiang, 1997: 16-22; Saeed, 1997: 99; Nida, 2001: 160-170; Hu, 2002: 164; Li, 2003: 99-101; Katan, 2009: 83; Munday, 2012: 297). But controversies persist over which factors — external (situational / sociocultural) or internal (psychological / cognitive) — play the primary role in defining meaning. This section will analyze the external factors first, namely the situational / sociocultural approach, from the perspective of general linguistics to the interpreting research of Translation Studies.

### 2.1.1 The situational / sociocultural approaches

The situational / sociocultural approach regards context as a myriad of entities and relations preexistent in the real world. Firth (1957) argues that context spills out of linguistic constraints to language-related external entities: sociocultural environment, history, religions, identities of and relations between language users and so on. Austin (1962) emphasizes the social aspects of language and the significance of context of a speech act for the linguistic production and interpretation in the form of sociocultural conventions, which in turn determine the force and type of speech acts. He proposed speech act theory which encompasses three speech acts: the locutionary, the illocutionary and the perlocutionary acts. According to Austin (1962: 94-107), the locutionary act is the actual utterance with its ostensible meaning; the illocutionary act is the intended significance of an utterance as a socially valid verbal action. The perlocutionary act is the actual effect of an utterance. Austin’s speech act theory shifted the priority of linguistic research from studying a sentence as a single unit to the meaning, intention and the social functions of sentences and texts, pragmatics in effect.

The most elaborate sociolinguistic perspective to context is probably Hymes’ **SPEAKING** Model (1974: 53-60): **S**etting (physical circumstances), **P**articipants (speaker and audience), **E**nds (outcomes, purposes and goals), **A**ct sequence (form and order of event), **K**ey (tone, manner and spirit of speech), **I**nstrumentalities (forms and styles of speech), **N**orms (social rules governing the event and participants’ actions and reactions), and **G**enres (type of speech act or event). Hymes’ expatiation on those contextual terms emphasizes the sheer significance of situational and sociocultural contexts subsuming such crucial elements as interaction between participants, social norms (to be compared with Toury’s norm in 3.5), event settings and speech aims which may consolidate or confine linguistic meaning when analyzing the original discourse.

The infiltration of context as conceptual components into Translation Studies from early 1990s is supposed to be substantially attributed to “Halliday’s systemic functional model of discourse analysis” (Halliday and Matthiessen, 2013: 58-88), which systematically correlates the language users’ linguistic choices to a wider sociocultural environment using terms as register (consisting of field, tenor and mode), discourse semantics (composed of ideational, interpersonal and textual) and, lexicogrammar (encompassing transitivity, modality and cohesion). These contextual notions, geared to discourse analysis as communication, were then introduced into Translation Studies as a

crucial theoretical framework, which inspire researchers to study translation more systematically from a functional and sociocultural perspective.

In *Discourse and The Translator* and *The Translator as Communicator*, two seminal works on context in Translation Studies, Hatim and Mason endeavored to “provide a definition of context which is comprehensive enough to account for the complexity of actually occurring texts” (Hatim and Mason, 1990: 101) and to integrate such Hallidayan notions as register, ideational and transitivity with pragmatics, semiotics and more broadly, cultures, moral systems and ideologies into their discourse analysis of translation. They posited that “the translator stands at the center of a dynamic process of communication, as a mediator between the producer of a source text and whoever are its target receivers” (Hatim and Mason, 1990: 223). Context as they view exerts a determining influence on the structure and ultimately the texture of discourse. It is therefore argued by this thesis that Hatim and Mason’s theory has not only stressed the significance of context in constructing and interpreting meaning but also considered the translator as a dynamic mediator between the source text initiator and the target text recipient, thus highlighting both the sociocultural context and the functional role played by the translator to successful (written) translation.

In retrospect of the existing literature on Interpreting Studies, a sub-branch of Translation Studies and a focal topic of this thesis, Anderson (1976) was among the first to point out the importance of evaluating interpreters’ presence and performance in the dynamic sociocultural and situational contexts as evidenced by his contention that “in any sociocultural setting the role played by the interpreter is likely to exert considerable influence on the evolution of the group structure and on the outcome of the interaction” (Anderson, 1976: 209). In the same year, Kirchohoff (1976), by approaching interpreting “as a dynamic communicative system operating over a host of linguistic and extra-linguistic variables” (Kirchohoff, 1976: 24), argued that the interpreter should coordinate and optimize communication between partners as a bridge across dynamic situational and sociocultural settings of both the source and target languages besides verbal linguistic messages. Her findings highlight the intricate perceptual and sociocultural interrelations that shape the communicative interaction (including the interpretation) even before the produce of a verbal utterance. According to her model, an interpreter’s perspective on the communicative situation is shaped by his or her understanding of the other interlocutors (the other communicators reliant on the interpreter): their backgrounds, roles, aims, attitudes and so forth. The interpreter may also need to be aware of how the other interlocutors view each other. Thus, Kirchohoff’s model considers the communicative situation, particularly the sociocultural situation as a key factor influencing the interpreter’s selection of translation strategies.

The situational and sociocultural contexts have been continually explored by more interpreting researchers (cf. Stenzl, 1983; Shlesinger, 1989; Gile, 1990: 28-41; Pöchhacker, 1995: 31-53; Diriker, 2004), but this approach has not constituted a principal focus in Interpreting Studies. As Pöchhacker (1995: 33) contended, Interpreting Studies has focused more narrowly on the cognitive mechanics of second-by-second processing rather than on holistic conceptions of text, situation, culture and the entire course of action in a professional interpreting assignment. Such lopsidedness may be attributed to the ever-growing interest in unraveling the mysterious processes and features of interpreting, a highly demanding human communicative and cognitive act, through cognitive, psycho- and neuro-linguistic approaches, evidenced by experiments on

interpreters related to attention switching and allocation, lateralization of the brain hemispheres, stage fright, verbal-manual interference tasks, functions of working memory and information processing models for interlingual communication (e.g. Danks et al, 1997; Fabbro and Gran, 1997; Paradis, 2000; Christoffels and De Groot, 2005; Xu, 2007; Xu and Zuo, 2008; O'Brien, 2011; Zhang, 2012). The psychological and cognitive approaches will be next reviewed.

### 2.1.2 Cognitive / psychological approaches

Polarized from the situational / sociocultural approach, which highlights the external factors beyond the language user, the psychological / cognitive approach underlines the internal, particularly the interpretive activities of the language user.

One of the most influential notions of cognitive context is Grice's cooperative principle (Grice, 1975: 26-30). This principle consists of four maxims (quantity, quality, relevance and manner) and elucidates how interlocutors are supposed to converse in an optimally efficient, sensible and collaborative manner. However, these maxims may be better construed "as presumptions about utterances, presumptions that we as listeners rely on and as speakers exploit" (Bach, 2005). In other words, listeners will assume the normal way how speakers talk and speakers in turn will make their utterances easily understood by listeners. Such shared presumptions constitute psycho-cognitive contexts between interlocutors with which they are facilitated to interpret the conversational implicature. Grice's theory is essentially recognized as "a psychological theory or even a cognitive model" (cf. Cappella, 1995: 167-181; Marmaridou, 2000).

Sperber and Wilson's relevance theory is built on further elaboration of one of the Gricean maxims: "be relevant", in which context is saliently a psychological construct. It is defined by Sperber and Wilson (1986: 15) as "a psychological construct, a subset of the hearer's assumptions about the world", which does not consider the interlocutors' external environment such as the situational or sociocultural factors but their "assumption about the world" or "cognitive environment". They stress that the language users will be psychologically / cognitively competent to internalize and interpret these external factors and that the success of communication hinges on the efforts from all the interlocutors to seek optimal relevance, an ideal condition under which the hearer does not have to make unnecessary efforts to interpret the utterance for the information s/he needs and the speaker tries to ensure that the utterance is worth the hearer's efforts invested in processing it. In this sense, context is wrapped up with the assumptions shared by the interlocutors to facilitate the utterance interpretive efforts.

Inspired by the relevance theory, Gutt (1991) applied Sperber and Wilson's concept of context to Translation Studies. In Gutt's translation relevance theory, the ordinary interlocutors are evolved to the translator and the target readers. He accredits a translational success to the translator's comprehensive evaluation of both the cognitive environment and the interpretive competence of the target readers. As Gutt's translation relevance theory principally deals with principles and processes of text translation for classical literary works, the temporal and spatial displacement between the original work and the proposed translated version requires the translator to reconstruct the "informative intentions" (Gutt, 1991: 188) of the source text and to interpret the cognitive environment of the target readers by internalizing shared "contextual assumptions" (Gutt, 1991: 43-44) between the original and the translation and, between the original writer and

the target readers based on their respective historical, social and cultural settings. The translation can thus both reflect the era characteristics of the original work and comply with the target readers' cognitive expectations. As it can be seen, Gutt's theory apparently highlights the cognitive side of the translation process but in effect attaches due importance to the sociocultural agents in the communication.

One of the most seminal research so far that has subsumed into Interpreting Studies such theories as relevance theory from cognitive psychology and pragmatics is Setton's 1999 PhD dissertation *Simultaneous Interpreting: A Cognitive-Pragmatic Analysis*, which argues that simultaneous interpreting actually consists of three cognitive dimensions: source and target languages, conference subjects and communication intentions. Setton (1999: 191) posits that in a conference setting, the target audience shares similar cognitive environment<sup>1</sup>. The simultaneous interpreter must thus align his or her cognitive environment with those of the participants and extract instantly from the original utterance the optimally relevant information for the target audience. In other words, the interpreter's understanding and re-expression process crucially depend on the communicative context and is mediated by highly relevant extra-linguistic knowledge, especially the situational knowledge. The context can therefore not be separated from the cognitive input for the interpreter: "context is cognition and cognition is invariably situated" (Clancey, 1997). Based on a cognitive-pragmatic framework and authentic interpreting corpora, Setton established a systematic cognitive model of simultaneous interpreters, elaborating on how the interpreter recalls, anticipates, infers and processes information in accordance with the target audience's cognitive environment.

Setton, a veteran AIIC (The International Association of Conference Interpreters) member and a senior conference interpreting trainer, has successfully applied cognitive-pragmatic theories to the contextualization of interpreting and the analysis of interpreters' field strategies, facilitating the development of and interaction between cognitive science and Interpreting Studies and mitigating the polarization between cognitive scientists and interpreting practitioners who have been sniffing at the other bloc's studies during the majority of the fifty-odd-year history of interpreting research (cf. Gile, 1994; 2000). Such contribution can be illustrated with Setton's own words:

This researcher is more enthusiastic about what simultaneous interpreting can teach us about human psychology for its own sake, through a better understanding of the relationship between thought and language.

(Setton, 1999: 284)

So far, this thesis has compared the two seemingly incompatible approaches theoretically, but for interpreters, both contexts are essential to quality performance because in a conference setting, the interpreter naturally cannot ignore such contextual factors as time constraints, conference theme, backgrounds of the participants, expectations of the audience, translation purposes and so on. All these can be categorized into the situational, sociocultural and cognitive contexts. Theoretically, it is argued by this thesis that the two contextual approaches are compatible for

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<sup>1</sup> It is supposed that those people who come from the same sociocultural background, speak the same language and attend the same conference share some similar cognitive environment in general.

theorists who study translation. How the controversies over contextual approaches can be narrowed down will be discussed next.

### 2.1.3 The synergy of the two approaches

The situational / sociocultural and the psychological / cognitive approaches to Translation Studies reflect the contrast identified by Baker (2006): “context as a concrete set of real-world identities vs. an abstract cognitive construct within the mind”, otherwise known as the conceptual context (internal) and material (external) context. This thesis argues that they are not dialectically opposed but both essential for interpreters to select translation strategies accordingly.

Anthropologists, ethnographers, sociologists, and linguists favouring the situational/sociocultural approach have noticed the overriding importance of taking into consideration of such situational factors as time, venue, season and such sociocultural factors as ethnic customs, religious beliefs, social systems other than words alone when understanding and/or conveying the meaning of an utterance. Therefore, the situational/sociocultural contexts ought to be prioritized by interpreters, the interlingual and intercultural mediators.

But such “static parameters as complicated as formulaic elements” constituting Halliday’s and Hymes’ models (Flynn and Gambier, 2010: 91; Munday, 2012: 140), when applied to practice, may not effectively assess the interpreting process, which is intrinsically ongoing and dynamic. That explains why the two models have been criticized by a host of scholars such as Fish (1981: 59-64) for being over-intricate in their classification and for their seemingly inflexible one-to-one correspondence between structure and meaning.

Despite the restrictive role of external factors on the interpreter’s organizing and processing her<sup>2</sup> delivery, it is irrational to overlook her cognitive competence to correspond to the internal cognitive environments of both the speaker and the target audience as well as the external factors when contextualizing interpreting, because her subjective initiatives engaged in such dynamic intercultural communication can ill afford to be ignored, which may sometimes alter or even reshape the external contexts, as evidenced by Van Dijk’s argument:

Context models are not static mental representations, but dynamic structures. They are ongoingly constructed and reconstructed by each participant in an event.

(Van Dijk, 2001: 18)

Therefore, with the development of cognitive pragmatics and cognitive psychology, the psychological / cognitive contextual approach has emerged and come to win more popularity from the interpreting researchers. As Hatim (2013: 118) observes, “the particular cognitive environment of the receptor is always a crucial part in any examination of the translation process”. Admittedly, its early development predominated by Grice’s cooperative maxims and Sperber and Wilson’s relevance theory overemphasized the internal cognitive environment of interlocutors. However, since the approach was introduced and further developed by such scholars as Gutt and

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<sup>2</sup> Following the convention of Sperber and Wilson (1986), “she” refers to the speaker or translator in general and “he” to the addressee or target audience in general.

Setton into Translation Studies, it has dawned upon researchers that despite the significance of cognitive contexts, the external contexts are not supposed to be ignored, because only based on those external contexts can interlocutors make corresponding linguistic adaptations and selections and can their interpretive competence and mental availability be assessed.

Compared to the situational / sociocultural approach, the recent development of the psychological / cognitive approach in translation studies has been endeavoring to coordinate the two previously polarized approaches. Equal attention has been paid to the restrictive role of external factors in linguistic choices and to the cognitive environments derived from the interlocutors' efforts in internalizing and interpreting the external factors. Therefore, it is rational for theorists as well as practitioners to consider the two approaches as mutually complementary rather than dialectically opposed when exploring context. The following section will illustrate how the interpreter contrives a proper strategy for a conference interpreting challenge by adapting to both the external and internal contexts.

## **2.2 Contextualizing interpreting**

Interpreters are peculiar language users who bridge people speaking different languages and from different sociocultural backgrounds. Under such interactive and dynamic conference<sup>3</sup> circumstances, they must not only adapt to the external contexts including such situational ones as time, venue, topics and atmosphere of the conference and such sociocultural ones as different beliefs, values, customs, ways of thinking and behaviour of interlocutors, but also adapt to the cognitive environments of both the speaker and the target audience, who on their own also continually internalize and interpret the dynamic external contexts they perceive. Based on both the external and internal contexts, interpreters can thus select appropriate translation strategies.

Next, a hypothetical example rather than a real example will be given to illustrate how an interpreter would interpret the culture-specific expressions by fully considering the external and internal contexts. There are two advantages for using a hypothetical example here: firstly, it will facilitate the understanding of this thesis among a wider range of readers (only English will be used in the example) because translation involves the conversion between at least two languages and to define the meaning of a non-English cultural expression is per se translating; secondly, the example will mimic a conference setting under which a much greater variety of contextual factors would be considered than otherwise in real interpreting. This being said, a detailed qualitative analysis of real examples in the Chinese Premier's press conferences can also be found in 8.2.3.

Supposing a Chinese trade delegation to the UK is in negotiation with their British colleagues over a prospective contract when the Chinese principal negotiator makes points by citing a couple of classical poetic lines of China's Tang Dynasty (618-907 AD), the interpreter thus needs to be swift-minded, analyzing an entire array of the external and internal factors before singling out the most proper translation strategy.

To begin with the external situational factors, the interpreter needs to make sure if or not the

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<sup>3</sup> This thesis focuses on conference interpreting, but in fact, any type of interpreting, including the community interpreting has an interactive, ongoing and dynamic nature.

conference itinerary is tight, which will further decide if the conference tempos will slow down or the conference will drag on with excessive time spent on interpreting the poems elaborately. This is because “facing a busy conference schedule, the interpreter will try to make her interpretation as succinct as possible to take up minimal conference time” (Wang, 2001: 75-76; Xu and Zuo, 2008: 77). Another significant situational component to be considered is the conference atmosphere. If everything is going on in a cordial and friendly manner, a detailed and vivid interpretation of the poem may help further enliven the ambience. Conversely, if the two parties are already hostile against each other, it is worthwhile for the interpreter to ponder promptly whether a highbrowed rendition would add fuel to the flames.

Secondly, in terms of the Chinese speaker’s sociocultural background, the interpreter may need to retrieve the historical and cultural contexts where those lines originated, making it clear if their cultural connotations have deviated at the time being of quotation. Likewise, the British audience’s sociocultural background needs to be evaluated with such self-posed questions flashing through the interpreter’s mind as whether it is the custom with British to quote ancient poetry at business conferences and whether the cultural references and images of the poem have its counterparts in the British culture.

Then, cognitive environments of both the Chinese negotiator and the British business people will be considered. What is the cognitive impulse or motivation (or purpose, see 3.4) for the Chinese to quote those poems? To flaunt her erudition? To demonstrate the profundity of the Chinese culture? To illustrate her points more impressively? Or simply blurting out the already clichéd poetic lines unconsciously with the emphasis still on her points?

Similarly, the possible impacts of translation strategies available on the cognitive environment of the target audience in general should be assessed and compared so as to finalize the most appropriate strategy: to expound the cultural and historical contexts and connotations of the poems, to reconstruct the rhetoric using target cultural references and images, to convey only the primary conference-related meaning beneath the poetic form without ever mentioning the poems or, to simply forget the poems with all their belongings if they are nothing but modifiers for an emphatic purpose that would otherwise unnecessarily procrastinate the conference and / or bewilder the audience if interpreted (i.e. the four translation strategies deduced, see 3.1 to 3.3) .

So far, the external (situational / sociocultural) and the internal (cognitive / psychological) contextual approaches have been compared and reviewed with an argumentation that theorists should take equal account of both approaches in research and practitioners (especially interpreters) should proactively, promptly and precisely adapt to the external and internal contexts to select proper translation strategies, thus integrating speed with quality in their work. In theoretical terms, “the contextual perspectives of the translation researchers are principally retrospective” (Li, 2007: 22) while in practical terms, translators / interpreters serve as “a cultural filter” (House, 2006: 349; Katan, 2009: 75), capturing cognitive and sociocultural differences as they occur in reality. This means that while pondering various contextual factors, the practitioners are pioneering with something not duplicable because when the work comes to an end, it is not normally supposed to be re-done by the same translator for the same translation purpose. But when assessing the translation / interpretation as a product, translation researchers and even practitioners still need to take account of such contextual variables, but doing so rather as an afterthought.



In sum, any research that attempts to analyze the interpreter's translation strategies is inseparable to a detailed description and explanation of the interpreter's real-time strategic selection according to some dynamic conference contexts. Thus, the interpreter's dynamic adaptation and selection will be theoretically expounded in the next section with a review of the contextual adaptation theory and the eco-translatology theory.

## **2.3 Interpreters' dynamic adaptation and selection**

Theories and models representing the two different contextual approaches have been reviewed for their usage from linguistics to Translation Studies and to Interpreting Studies. It is argued by this thesis that contextualizing interpreting is pivotal to an interpreter's successful performance in that "interpreting is not only an interlingual but also an intercultural act" (Zeng, 2006: 61; Chen, 2007: 529). The interpretation of cultural factors therefore entails manifold contextual factors other than words. The previous section has illustrated how the interpreter exploits contexts which in nature are "restrictive forces" (cf. Aixelà, 1996: 65; Hu, 2008: 92). So the interpreter has to adapt to the dynamic contexts and select translation strategies appropriately. The following part of the section will analyze such adaptation and selection from two theoretical angles: the contextual adaptation theory and the eco-translatology theory, which will be designated as two of the kernel theories of this thesis.

### **2.3.1 Review on the contextual adaptation theory**

The Contextual Correlates of Adaptability (Verschueren, 1999: 76) or the contextual adaptation theory proposed by Verschueren argues that language users should make their linguistic choices (which are variable, negotiable and adaptable) by adapting to the dynamic communicative contexts comprised of the physical world, the social world and the mental world. Let us firstly look at the three characteristics of linguistic choices. Variability (Verschueren, 1999: 59) refers to the ever-changing range of linguistic choices in the course of communication. Such a view reflects the very property of language observed by a host of linguists such as Hymes (quoted in Verschueren, 1999: 75) who deemed variation a clue and a key in the study of language as a mode of action and Nida's dynamic-formal equivalence theory which emphasizes the significance of achieving pragmatic equivalence in translation in accordance with the dynamic contexts. Negotiability (Verschueren, 1999: 59) refers to another language property that linguistic choices are not made conforming to the rigid form-function relationships but flexibly while adaptability (Verschueren, 1999: 61) based on variability and negotiability means that language users can make negotiable choices from a variable range of possibilities out of the communicative contexts.

Next, the variability, negotiability and adaptability of the selection of translation strategies will be demonstrated with how a famous Chinese dish can be interpreted to foreign visitors to a Chinese city:

Chinese name of the dish:	麻婆豆腐
Chinese pronunciation:	Ma Po Dou Fu
Literal translation:	Tofu Made by a pockmarked lady
Interpretation one:	Mapo Tofu
Interpretation two:	Sautéed Tofu with Minced Beef in Hot and Spicy Sauce

As for the translation and interpretation above, the literal translation “Tofu made by a pockmarked lady” has been roundly criticized by researchers (e.g. Guo, 2007; Li, 2011). Interpretation one and two are from the officially published brochures of the translation of Chinese dishes by the Foreign Affairs Office of the People’s Government of Beijing Municipality in 2012 (Zhao et al, 2012: 91). Next, the translation and interpretation above will be evaluated with the contextual adaptation theory.

Figure 2.1 Mapo Tofu



Source: nipic.com (2012)

In terms of variability, the interpreter has at least three options: literal translation, transliteration (interpretation one) and interpretive translation (interpretation two). At first glance, “Sautéed Tofu with Minced Beef in Hot and Spicy Sauce” will be most favoured in that it clearly introduces the ingredients, ways of cooking and flavourings of the dish. For the foreign guests having their first contact with it, such an interpretive translation can well adapt to the context and communicative needs.

However, both the *literal translation* and *interpretation one* have their niches in reality. For instance, when interpreting for a foreign visitor who shows great interest in knowing more about Chinese culture and eager to know the story behind the original name of this delicious dish, it is ideal to incorporate the literal translation into a more vivid and detailed explanation of the dish. The strategy selected in this sense conforms to the particular communicative context. *Interpretation one*, barely meaningless except for Tofu for people who hear it for the first time, will also make sense when the foreign guests have already known it and are going to ask for it again. In this context, this brief interpretation is convenient for placing the order, and to be advertised to others. Therefore, according to varied situations, interpreters will negotiate with themselves among the strategies available to select the most suitable one that fulfills the ad-hoc communicative needs.

It is discernible that Verschueren’s three worlds basically overlap the external and the internal contexts reviewed before. The physical world (Verschueren, 1999: 95) which refers to the physical conditions and biological properties of the interlocutors as well as the temporal and spatial references is equivalent to the situational context. The social world (Verschueren, 1999: 91) which refers to such prescriptive sociocultural settings or institutions as rituals, customs, taboos, beliefs and religions is a counterpart of the sociocultural context. The mental world (Verschueren, 1999: 87) which refers to such cognitive and emotive elements of the interlocutors as personality, emotions, desires, motivations and intentions, equals the cognitive / psychological context.

Here above “world” is used, so it deserves noting that the analogy between context and world has been used academically in the text-world theory “whose basic premise is that human beings process and understand all discourse by constructing mental representations of it in their minds” ([www. textworldtheory.net](http://www.textworldtheory.net)). The concept has been used elsewhere in linguistics and Translation Studies. For example, Baker (1992: 217) has compared the aggregate of contextual variables to the “world”, as evidenced by her references of “the model of the world presented in the source text” and “the target culture’s version of the world”. Wilss (1996: 175) has depicted all the extra-linguistic and sociocultural factors as knowledge of the world. Steiner, the man nicknamed as polyglot and polymath by *Guardian*, also pointed out:

In a very specific way, the translator re-experiences the evolution of language itself the ambivalence of the relations between language and world, between languages and worlds.

(Steiner, 1998: 246)

Overall, the contextual adaptation theory, which successfully integrates the previously polarized contextual approaches by aligning interlocutors’ variable, negotiable and adaptable linguistic choices with the dynamic physical world, social world and mental world, is regarded as one of the kernel theories underlying this thesis due to its instrumentality and illumination for explaining the interpreters’ strategies for the cultural expressions in the press conference contexts.

Before analysing the eco-translatology perspective, such key words of the title of this subsection as “dynamic”, “adaptation” and “selection” are reviewed from the dimensions of other disciplines. Everything in the world is in constant motion, and interpreting as an intercultural communicative act of human beings is no exception, which in turn determines the dynamic feature of context and translation strategies. The references of “adaptation” and “selection” in Translation Studies have derived from the Darwinian evolutionary theory of adaptation and selection, which argues for “natural selection” and “survival of the fittest” (Darwin, 1872). However, human beings as the most advanced animal not only passively adapt to the environment (be selected by Mother Nature) but also alter the environment by making their own selections. In fact, adaptation and selection is deemed as “the essence of translating and the instinct of a translator” (Hu, 2011: 6). Next, the eco-translatology theory of adaptation and selection initiated by Chinese translation scholars will be reviewed, which offers an interdisciplinary reflection upon the translator’s adaptation to the context and selection of translation strategies.

### 2.3.2 Review on the eco-translatology theory of adaptation and selection

Eco-translatology (ET) regards translation as a process in which the translators select appropriate translation strategies by adapting to a dynamic translational eco-environment. The key term in the theory, the translational eco-environment, refers to the worlds of the source text, source and target languages, which are comprised of intertwined and interactive elements such as language, culture, society, communication, the source text writer, the sponsor / client of the translation work and the

target readers<sup>1</sup>. The theory has evolved from Darwin's evolutionary theory, as Hu, the founder of ET observes:

The process of the translator's successful adaptation to the translational eco-environment synchronizes the one in which the translator is being assessed before being selected by the translational eco-environment, the same way only the fittest survives natural selection in the Darwinian evolutionary theory.

(Hu, 2008: 90)

However, ET differs from the evolutionary theory because the "selection" here refers not only to the translational eco-environment's selection of the translator but also to the translator's own selection of translation strategies and "manipulation" (e.g. Hermans, 1985; Lambert and van Gorp, 2006) over the translation after being selected and empowered by the translational eco-environment. The translator in this sense takes a dynamic dual identity: being selected and making selections. With the translator concentrated on in the theory, a formula has been deducted: "Translation = the Translator's Adaptation and the Translator's Selection" (Hu, 2008: 94; 2011: 8). How ET can be applied to the interpreter's adaptation and selection process will be illustrated with another hypothetical example as follows:

The conference topic of classical Western and Chinese philosophies, as the "quintessence" (Hu, 2008: 91) of the translational eco-environment, calls for an interpreter with a certain attainment in this area, preferentially someone with experience in interpreting or translating philosophy, this is because such "extralinguistic information" (see further Lederer, 2010: 175; Munday, 2012: 301) is needed by the translator in order to contextualize the source text and to decide on an overall translation strategy in the target language. Otherwise, without either background knowledge of philosophy or any experience in interpreting the subject, then according to the natural selection that the fittest survive with the weakest eliminated, chances for such an incompetent interpreter to be selected by the ad-hoc translational eco-environment are reasonably slim. Even selected, the interpreter would possibly be doomed to elimination: her interpretation does not make sense for the target audience, or is not satisfying to any bilingualists at the conference, or is criticized by the conference organizer for many mistakes. From the perspective of the interpreter, "success in interpreting hinges on the degree of her adaptation to the translational eco-environment" (Hu, 2011: 7-8; Deng, 2012: 78), confirming the concurrency of the selection of interpreter by the translational eco-environment and the interpreter's adaptation to translational eco-environment. The interpreter's selection is based on varied dimensions throughout the interpreting process, which entails considering such translational tones and styles as being affirmative or ambivalent, casual or formal as well as such more specific strategies or methods as domesticating or foreignizing (see further in 3.1.2), literal or liberal translation, amplification or simplification. All translation strategies are thus selected in compliance with the translational eco-environment because only "optimal selection ensures the interpreter of her survival" (Hu, 2008: 94; 2011: 7).

Compared with the contextual adaptation theory (AT), ET similarly involves interlocutors, source

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<sup>1</sup> It should be noted that as "translation is generally believed to include interpreting" (e.g. Shuttleworth and Cowie, 1997: 181; Munday, 2012: 8), the notions of text, writer and reader do have their counterparts in interpreting as speech, speaker and audience. In this sense, ET applies to both translation and interpreting. This principle carries on for the analysis of other translation theories / models later in the thesis while discrepancies will be explicated.

and target languages, situational and sociocultural contexts and interpreters' dynamic adaptation and selection but does not apparently consider the cognitive / psychological contexts. Unlike AT which analyses from a micro perspective the "interpreters' adaptation to the physical, social and mental world and her selection of strategies as a translational behaviour" (e.g. Verschueren, 1999: 87-95; Ma, 2006: 54), ET, from "a holistic ecological perspective" (Hu, 2008: 92; 2011:7), reviews interpreters' adaptation and selection beyond the concrete translational process from the selective stage of an interpreter by the task-centred translational eco-environment to the evaluation of her performance by the target audience and conference organizers. Therefore, ET is employed as an interpretive instrument to the analyses of the specific Chinese government press conference contexts, the reasons for these government interpreters to be selected, the adaptability of their selected strategies to the conference eco-environment and their overall performance. In other words, like AT, ET is subsumed into the theoretical framework of this thesis as the second kernel theory.

One thing not yet empirically confirmed is the central claim of ET that on one hand the translator seems to freely select translation strategies but on the other hand such subjectivity or discretion is contextually constrained. From a theoretical perspective, Hu expounded (2008; 2011) the reasons for this claim that the translational eco-environment has to be adapted to if the interpreter is to be selected rather than eliminated. In other words, the selection of the interpreter by the environment is the premise for the interpreter's selection of the translation strategies but conversely only until the interpreter selects the appropriate strategies can she be selected by the environment.

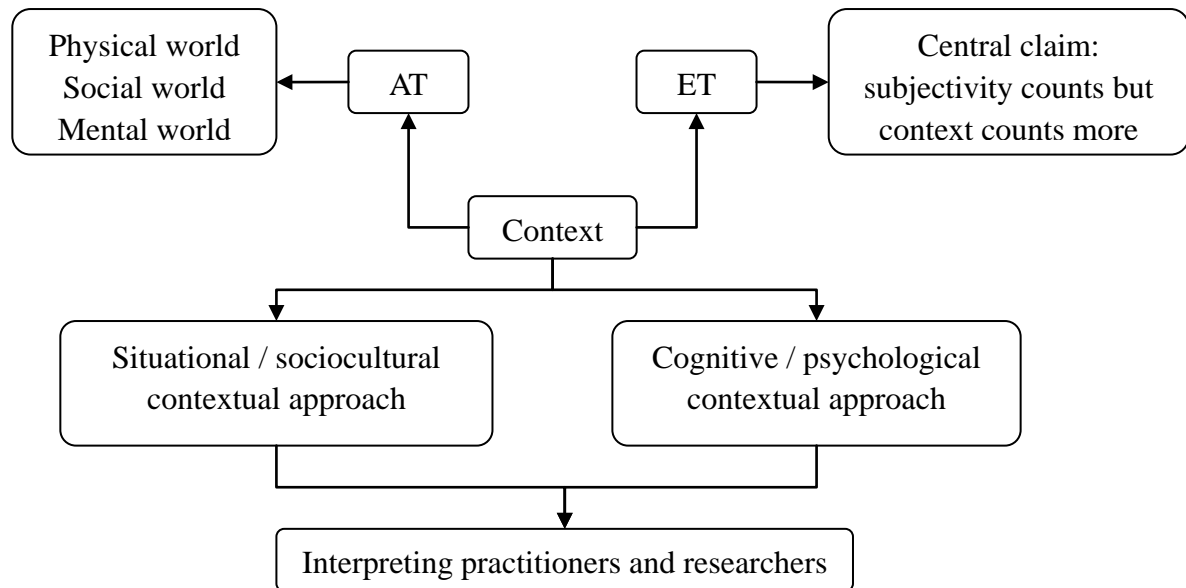
However, Hu's central claim has so far only been theoretically reflected upon without being empirically confirmed through large-scale descriptive case studies of any translation phenomenon. By contrast, most of the contemporary translation theories have been empirically validated (see further the other kernel theories used for this research in Chapter three). For example, the Interpretive Theory of Translation has been validated against large-scale observation of real-life professional conference interpreting (cf. Pöchhacker, 2006: 225; Zhang, 2009: 17) while the Dynamic-Formal Equivalence Theory has been proposed on the basis of a systematic study of the Biblical translation (cf. Nida, 1969). Clearly, theoretical reflexivity alone is inadequate for ET to be juxtaposed with such established western translation theories. Therefore, though the researcher aims at finding how Chinese cultural expressions are interpreted in the specific context of the Premier's press conference, he will attempt to empirically confirm Hu's central claim through the descriptive case study of the press conference interpretations.

## **Conclusion:**

In overall terms, this "contextualization" chapter serves as the first and foremost component of the three literature review chapters (chapter two to chapter four) because it confirms conference interpreting as a "pragmatic, contextualized and communicative act" (Ran, 2006: 58). On one hand, the interpreter faces certain restrictions but also has some discretion when looking for a solution (translation strategy) for a translation problem (such as the culture-specific expression). On the other hand, it is argued by this researcher that contemporary translation theories cannot be detached from the notion of context, regardless of a cultural, social, functional or cognitive nature. In this sense, context is indispensable to both translation practice and translation research. As the research is on how Chinese culture-specific expressions are interpreted in the Chinese Premier's press conference, it is argued that contextualization should be the first priority no matter from the

interpreter's professional viewpoint or from the theorist's research viewpoint. In other words, the interpreter needs to take full consideration of contexts before making the most appropriate choice of strategies while the researcher needs to take into account the real-time contexts when exploring what the interpreter has done, what strategies s/he has taken and so on (see figure 2.1 below).

Figure 2.2 Context, contextual approaches and theories



Besides the emphasis on the importance of contextualization to interpreting practice and research, another major contribution of this chapter is the reconciliation of the two seemingly incompatible contextual approaches – the situational / sociocultural approach and the cognitive / psychological approach. It is argued through a critical review of such two approaches from general linguistics to Interpreting Studies that they are not diametrically opposed but both indispensable to interpreting practitioners and researchers.

In terms of the coherence of this chapter with the following two literature review chapters, it lays a solid ground for the next two literature review chapters by stressing the importance of context and that of fully considering various contextual factors no matter for interpreters and interpreting researchers. Moreover, it has designated two contextual theories: the contextual adaptation theory (AT) and the eco-translatology theory (ET) as two of the (six) kernel theories (the other four in chapter three) for this thesis. These two theories emphasize viewing context as a cluster concept for which change is inherent. It is by adapting to such dynamic context, the translator / interpreter makes proper selection of translation strategies. More specifically, as can be seen in figure 2.1, AT examines three worlds, namely three contexts: the physical, the social and the mental. In fact, these three worlds are argued to overlap the two contextual approaches reviewed in this chapter and should be considered as the three most significant contextual factors to influence / determine the selection of translation strategies as well as the studies on translation strategies. As for ET, its central claim that the interpreter can make her own judgment in selecting certain strategies but such subjectivity is contextually constrained, ie. the interpreter's selection is subject to her adaptation. This thesis will try to empirically confirm this theoretical claim through data analysis.

In conclusion, this chapter is crucial because context is an indispensable factor for most of the

theoretical approaches to be reviewed (chapter three) and a principal research trend in studying translation strategies (chapter four). With context as a cornerstone notion for this thesis, the next chapter will discuss a series of theoretical approaches to the studies on translation strategies, particularly those for the culture-specific expressions. As Pym observes (2014: 1) that “translators are theorizing all the time”, it is not uncommon that the theoretical approaches to be reviewed in chapter three are somewhat overlapped with the approaches in practice (or “solutions”, a name preferred by translators themselves). Therefore, it is worthwhile to go through the following key translation theories that guide both research and practice closely related to the cultural dimension of translation.

## **Chapter 3 Theoretical approaches to the studies of translation strategies for cultural expressions**

This chapter critically reviews a series of fundamental theories and approaches related to the studies on translation strategies, especially those for the culture-specific expressions. As argued in chapter two, neither a translator's selection of translation strategies nor a researcher's studies on translation strategies can dismiss the source text or the context in which a source text is translated. The following theories / approaches to be analyzed thus reflect this idea with varied focus: some emphasize more the source text, others the context, still others both. At the end of the review, a theoretical framework for this thesis that is comprised of six theories is established initially, with a further clarification of the relationship between translation strategies and theories from a methodological point of view in 5.1. Besides, this chapter facilitates the deduction of four translation strategies for the Chinese culture-specific expressions for this research aim from the theories and approaches to be analyzed.

More specifically, section 3.1 discusses the cultural studies approach or the cultural turn theory, which refers to "the move towards the analysis of translation from a cultural studies angle in Translation Studies" (Munday, 2012: 191; see c.f. Bassnett and Lefevere, 1990; Lefevere, 1992; 1998; Bassnett, 2013). This theoretical approach is highlighted in the thesis because the research topic of exploring the translation strategies for culture-specific expressions makes it a niche interpretive and analytical tool for data analysis from the cultural dimension it offers.

This section therefore begins by reviewing the key notions of cultural translation, the cultural turn theory in Translation Studies and certain doubts surrounding the cultural studies approach. The second half of the section critically analyzes "the foreignizing and domesticating translation strategies" (Venuti, 1995; 2008) which have been converted from the cultural turn theory and named by Venuti but which have actually been used by translators for millennia in intercultural communication throughout the world (cf. Boase-Beier, 2011: 79; Munday, 2012: 21; Hatim, 2013: 96; Wang, 2012: 132). Foreignizing and domesticating will then be argued as two of the four translation strategies for the culture-specific expressions used in Chinese Premier's press conference setting. The cultural studies approach "as an influential methodological as well as theoretical shift in Translation Studies" (Marinetti, 2011: 26) is deemed as one of the kernel theories (the third one after AT and ET) of this thesis.

Section 3.2 considers the selection of translation strategies for culture-specific expressions under real-time conference settings: the interpreter has to be swift-minded, rendering meaning from one language to the other accurately without delay, external help, or further chances to hear the source speech or revise her interpretation. All these mark the differences between conference interpreting and written translation. Therefore, to consider the interpretation of such cultural expressions that are intrinsically "intercultural barriers or noises advised to be filtered away" (House, 2006: 349; Chen, 2007: 529; Katan, 2008: 75), the interpretive theory of translation is of close concern.

The tenet of the theory is "an explicit methodological preference for the observation of authentic professional practice rather than de-contextualized laboratory experiments" (Pöchhacker, 2006:



225; cf. also Seleskovitch, 1978; 1984; Lederer, 2003). De-contextualized here refers to ecological validity “that the way data gathered should reflect how it is generated in its real-life situation” (Saldanha and O’Brien, 2014: 28). In fact, the theory strongly emphasizes contextualizing interpreting, as evidenced by its proposal or usage of such notions as “deverbalization” and “extralinguistic knowledge” (cf. Lederer, 2003; 2010; Xu, 2007; Zhang, 2009). The first notion argues that the interpreter in her work tries to extract sense or meaning out of the source linguistic form (thus comes the name deverbalization) and more priority is given to meaning rather than words. Extralinguistic knowledge on the other hand is argued by the theory to depend more on context than text and is a consensus on the meaning of text needed by the translator to decide on an overall strategy.

Facing the dilemma that on one hand the cultural expressions may pose as intercultural barriers but on the other hand they do have their roles to play at times and cannot simply be ignored, it is argued by the thesis that interpreters may try to clarify certain cultural expressions, that is, interpreting the essential meaning with an easily understood linguistic form given the specific cognitive context of the audience while putting the original linguistic form at a secondary place, as inspired by the interpretive theory. This strategy does not overemphasize preserving the source text culture (ie. the foreignizing strategy) or adapting the source text to the target culture (ie. the domesticating strategy) but tries to conciliate the two by following a route in between. Therefore, the third translation strategy for cultural expressions, ie. clarifying is proposed based on a critical discussion of the interpretive theory of translation which will be taken as the fourth kernel theory of this thesis.

Section 3.3 firstly tries to probe the question underlying Translation Studies: can translation be defined by equivalence? Or in other words, is there absolute translatability? As a matter of fact, the equivalence approach and its opposite the uncertainty approach have long existed as debating grounds among translation scholars (e.g. Nida, 1964; Catford, 1965; Koller, 1995; Pym, 2014). Some of them try to defend that there is always something coherent between the target and the source text which confirms that everything is translatable (e.g. Catford, 1965; Hatim, 2013) while others take an eclectic viewpoint: on one hand, they relegate equivalence to an unstable or even blanket concept (e.g. Baker, 2011: 5; Williams, 2013: 120), but on the other hand, they do admit that equivalence still serves as a prescriptive yardstick for translation quality in practice but translatability is not absolute (e.g. Schäffner, 2010: 237; Vandaele, 2010: 149).

A comparative analysis of such two disputing voices represented by the interpretive approach and the equivalence approach is carried out in this section which tries to confirm the claim that translatability is anything but absolute because meaning is constituted and shaped by myriad of contextual factors besides its textual and literal message. Besides, the same text can be translated in numerously different ways for different purposes to different reader groups yet all of them can be “correct” (e.g. Quine, 1960: 27; Snell-Hornby, 1988: 67; Aixelà, 1996: 65; Boase-Beier, 2011: 30). With the awareness that translatability is relative, it is argued that the interpreter is justified to take a fourth translation strategy for those really awkward expressions by omitting them in interpretation although they have been long doing this in practice, as evidenced in data analysis chapters. The strategy is implausibly deduced from the influential equivalence approach, so this approach, represented by Nida’s Dynamic-Formal Equivalence Theory (DFET) is taken as the fifth kernel theory of the thesis.

Section 3.4 discusses translation purpose, a key contextual component that influences or even determines the selection of translation strategies. The skopos theory (“skopos” means “purpose” in Greek) argues that “every translation is purposeful and the translation purposes justify the selection of translation strategies” (Vermeer, 1989; Nord, 1997). This theory sounds effective in dealing with the slippery and obscure culture-specific expressions as Nord observes (2010: 123) “the concepts of culture and culture-specificity play an important part in the skopos theory”. In this section, a hypothetical example is given to compare how a same text can suit different purposes: in this case literary translation and conference interpreting. This theory is taken as the sixth kernel theory of the thesis as “it can be interpreted as assuming a post hoc explanation of why a given translation is as it is” (Tymoczko, 2007) and it will be instrumental to the analysis of the press conference interpretation.

Section 3.5 expatiates on the descriptive paradigm on which the theoretical framework of the entire thesis rests. The descriptive paradigm exhorts researchers to study actual translation against real-time contexts using a rigid theoretical framework comprised of multiple theories (see further Toury, 1995: 174; Hermans, 1999: preface; Tymoczko, 2007: 41; Munday, 2012: 297). The thesis selects the descriptive paradigm as the theoretical framework because of its close association to case study research, the kernel translation theories used in the thesis, especially the cultural turn theory and the corpus-based contrastive discourse analysis method (see further Marinetti, 2011: 27; Rosa, 2010: 100; House, 2012: 181; Munday, 2012: 170). Correspondingly, the thesis is to adopt a descriptive case study approach and a corpus-based contrastive discourse analysis for the interpretation of the Chinese culture-specific expressions in the Premier’s press conferences from 2004 to 2013. So the section compares in detail the descriptive translation studies paradigm with “the old prescriptive paradigm that has become a thing of the past” (Hatim, 2013: 12) and justify why the thesis follows the descriptive paradigm (see further in 5.1).

### **3.1 The cultural studies approach**

Translation and culture are inextricably intertwined. To explore the translation strategies for the Chinese culture-specific expressions in the conference interpreting context, culture cannot be circumvented. In order to overcome intercultural barriers (such as certain cultural expressions), it is argued by the thesis as well as many other researchers in the area that the interpreter may not only need to consider text and language but also more broadly the source and target cultures. This stance is reflected in the broader “cultural turn” that Translation Studies has experienced since the 1990s. In practical terms this has meant that scholars have become more aware of the broad sociocultural context when considering the selection of translation strategies made by translators and interpreters. This is what is known as “the cultural turn theory” (e.g. Snell-Hornby, 1988; 1990; Lefevere, 1992; 1998; Bassnett, 2014) and its corresponding approach to the studies of translation strategies is called “the cultural studies approach” (Marinetti, 2011).

Although the cultural turn theory has been used to support a variety of scholarly endeavors (cf. Simon, 1996; Steiner, 1998; Davis, 2000; Harvey, 2004), it is primarily of relevance to written translation, literary and cultural translation in particular. With this in mind, given the fact that this research adopts a crossboundary approach of exploring under the conference interpreting context the translation strategies for the culture-specific expressions that are normally found in written

translation, it is argued that the cultural turn theory can provide theoretical and methodological guidance for the thesis. Having provided this contextual overview, the section will next critically review the emergence of and existent disputes over the cultural studies approach and then discuss the foreignizing and domesticating strategies derived from the theory “that are most frequently used for the culture-specific expressions from the perspective of the cultural turn theory” (see further Munday, 2012: 21).

### 3.1.1 The origin, development and review of the concept

Originating from anthropology, “cultural translation” far precedes the cultural turn in Translation Studies. In anthropology, cultural translation usually “refers to the act of describing for members of one cultural community how members of another interpret the world and their place in it” (Buden and Nowotny, 2009: 200). And it is generally agreed among anthropologists that “the introduction of remote and primitive tribal cultures to Western readers in Western languages is per se the translation between cultures” (Buden and Nowotny, 2009: 200). This is nonetheless different from the practices and procedures of contemporary translators. In their field survey, anthropologists successively played two roles, namely that of the source text author and the translator. This was because they had to sort out, describe and record the social norms, customs, ways of thinking, beliefs, written and / or spoken languages of the tribes before translating their findings for Western readers. To this end, it should be seen that cultural translation is theoretically a convergence of anthropology, intercultural communication and Translation Studies.

The roots of cultural translation in Translation Studies can be traced to the works of Nida and Taber. In their seminal work *The Theory and Practice of Translation* (1969), two terms — linguistic translation and cultural translation — were used. A “linguistic translation” (Nida and Taber, 1969: 23; Shuttleworth and Cowie, 1997: 95) is one which only contains elements which can be directly derived from the source text wording, avoiding any kind of explanatory interpretation or cultural adjustment which cannot be justified on this basis. By contrast, a “cultural translation” (Nida and Taber, 1969: 23; Shuttleworth and Cowie, 1997: 95) is one in which additions are made which cannot be directly derived from the original source text wording; these might take the form of ideas culturally foreign to source text, or even elements which are simply included to provide necessary background information. As translation involves not only linguistic but also cultural conversion, it is natural that “Translation Studies gradually shifted from the purely-linguistic approach to the cultural approach, known as the cultural turn” (e.g. Snell-Hornby, 1988: 67; Hatim, 2013: 12).

Of the works that are of relevance to the cultural turn and the cultural studies approach in Translation Studies, the writings of Bassnett and Lefevere in their collaborative work *Translation, History and Culture* (1990) “constitutes an important collection and the beginning of a period in which the cultural turn held sway in Translation Studies” (Munday, 2012, 192). From the cultural perspective, this work deepens our understanding of the relations between translation and culture as well as the nature of translation practice and studies.

Our understanding of these points has been further clarified by Lefevere (1992), who argues that such issues as power, ideology, institution and manipulation are factors that restrict translation. He specifically deems cultural translation as a process of rewriting and manipulation (Lefevere,

1992: 9). In this sense, he claims that people involved in power positions, in order to ideologically manipulate the general public and consolidate their reigns, purposefully rewrite the literature translated from abroad. To contextualize these points, Lefevere (1992: 8) gave an example of Edward Fitzgerald, the 19<sup>th</sup> century translator (or in Lefevere's words: "rewriter") of the *Rubayāt* by Persian poet Omar Khayyām. Fitzgerald disdained Persians as inferior and felt he should take the helm to improve the original, meanwhile making it in line with the conventional Western aesthetic tastes. Despite his ethnocentrism, Fitzgerald's translation turned out to be a phenomenal commercial success. In another detailed case study, Lefevere (1992: 71-75) showed how the German translation of *The Diary of Anne Frank* intentionally toned down or deleted Anne's harsh words against Nazi atrocities to the Jews, thus rewriting Anne Frank's diary to pander to the public discourse of the mid 1950s when Germany was desperately struggling to escape its Nazi shadow.

This thesis echoes the view of regarding the cultural turn as a shift of focus of Translation Studies from text-centered linguistic approach to the sociocultural approach beyond text. The very concept of culture in cultural turn refers to "the greater issues of context, history and convention" (Bassnett and Lefevere, 1990: 11), not simply confined to the text-based culture. Some scholars reckon that the theory depreciates the text itself while exaggerating the restrictive force of the greater cultural factors on translation. (e.g. Wang, 2007: 9; Hu Mu, 2011: 6). Still others criticize it because it deviates translation from its nature and mission when using ideology as a determinant for the selection of translation strategies (e.g. Jiang, 2006: 14; Pym, 2014: 154-156). Various doubts can be summarized with the following three questions:

Question one: does the text come into being under the influence of culture? In other words, is it the specific times that give birth to an ad-hoc text?

Question two: what are the major differences between text-based culture and the greater culture beyond text?

Question three: does the cultural turn in Translation Studies refer to the cultural preservation in line with the source culture or the cultural adaptation in line with the target culture?

#### *Response to the 1<sup>st</sup> question*

Different from translation which involves such two different cultures as the source text and target text cultures, text at the time of being created, embodies exclusively the source culture. In this sense, text, as the product of source culture, represents ideology, convention, and other features of the specific times. However, the culture embedded freezes with the author "deceased" (Barthes, 1977: 142) the moment the text is created. So the answer to the first question is affirmative: texts are the cultural products of specific times. But when it comes to translation, the translator has to consider two cultures jointly: the source culture and the target culture.

#### *Response to the 2<sup>nd</sup> question*

In terms of the translation process, the greater culture beyond text is supposed to overshadow the text-based culture, because the former encompasses two cultures while the latter only reflects the

culture in which it is born. Besides, the connotation of the greater culture “keeps expanding and will inevitably cover the stagnant text-based culture with the change of time, society, economy, purpose, position and ideology when the text is to be translated” (see cf. Toury, 1995: 174; Zhang, 1995: 2; Malmkjaer, 2005: 15). The illusion that the text-based culture is also changing should be attributed to the varied interpretation of the text against a greater, dynamic, bi-cultural context. It is similar with a common experience in our daily life: buildings and trees outside the car window are seemingly running in reverse but the reality is they are not moving at all; it is our car that is moving ahead.

In this sense, the greater culture beyond text is open, dynamic and inclusive, illustrating the times when the text is translated while the text-based culture is closed, stagnant and parochial, only standing for the times when the text is created. When it comes to text processing, the translator may need to take account of both the text-based culture and the greater culture beyond text. But “when they are incompatible, priority should be given to the greater culture, particularly the target culture”, a claim held by a host of translation theorists, especially those preferring the cultural studies approach and the descriptive approach (e.g. Toury, 1995: 24; Chesterman and Wagner, 2002: 6; Sun, 2012: 12)

### *Response to the 3<sup>rd</sup> question: a case analysis*

Based on the above analysis of the cultural turn theory, this thesis maintains that there exists the text-based internal culture and the external culture beyond text. Besides being internal or external, cultures represent themselves in directions, namely, from the source culture to the target culture. “The text embodies the cultural characteristics of a specific nation” (Zhang, 2007: 76; Wang, 2010: 94), so the translator has to make a choice: to preserve the source cultural features or, to adapt the source cultural images and references to the target cultural features. Next, a real case will be analyzed for any solution to this question.

When Christianity was first spread to the Arctic Arc where the Eskimos inhabit, to facilitate the understanding of the creed, missionaries made some adaptations when translating the Bible to the natives, among which, a typical case in point is “Lamb of God”<sup>2</sup>. As there were no lambs in the Arctic Arc but it was very common to see seals, so the missionaries translated lamb into seal. At first glance, this translation looks smart. But how did the Eskimos understand this translation which was adapted to their culture? Is it problematic? If yes, how so?

Inspired by the emphasis on the greater culture from the cultural turn theory, this version can be evaluated. With regard to the source culture, it is known that Christianity originated in Middle East, where lambs were domesticated firstly by the natives. So there is no wonder for the abundance of lamb-related expressions in the Bible.

However, with a closer look at the relations between the shepherd and lambs and those between Eskimos and lambs, it is easy to find the two dramatically different. The lamb, as meek as cute,

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<sup>2</sup> This case is discussed to probe the third question related to cultural preservation and adaptation. The researcher is inspired by *Know-how of Translation*, written by Prof. Qian Gechuan, a Taiwanese translation theorist. He reprimanded (2011: 50) the lame translation of “Lamb of God” into Eskimos as “Seal of God” without giving further explanations. The research believes if this classic mistranslation is analyzed, it will illuminate the research aim and facilitate the understanding of the cultural turn theory.

can be domesticated while domestication involves a sense of responsibility, governance and adoration, not simply ruthless claims and exploitation. So in this sense, “lamb of God”, besides representing an image of a sacrificial animal in Christian doctrine, serves as a transferred epithet: identifying the shepherd’s affection for the lamb with God’s affection for his people, which embodies his benevolence as well as authoritativeness.

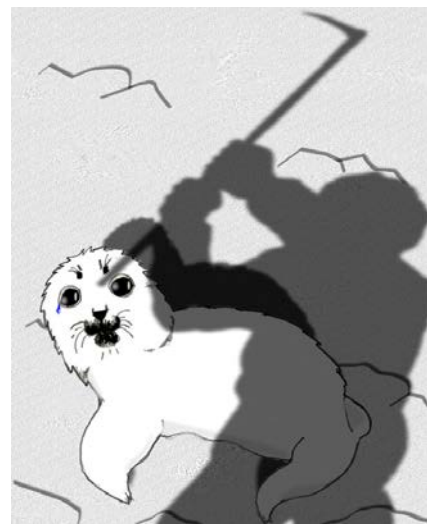
By contrast, the relations between Eskimos and seals are like those between predator and prey. During the unforgivingly bleeding hunting, what can be seen is man trying to cheat or outwit the creature, without a vestige of benevolence. Therefore, when lamb was translated as seal, probably no Eskimos would perceive the deep affection that God has for lamb. The dramatically different relationships between lamb and god and between seal and Eskimos are illustrated with the figures below:

Figure 3.1 Jesus lamb of God



Source: deviantart.com by 12345100 (2012)

Figure 3.2 Murder seal hunting



Source: deviantart.com by belovedfamous (2007)

Can it then be inferred that the source cultural image should not be accustomed to the cognition of the target recipients? How about if retaining the source cultural image by *Pin Yin* (Chinese phonetic transcription / transliteration) with a note added?

If the Eskimos knew Chinese, Lamb of God might be translated as “上帝的拉姆” (God’s *la mu*) with a further clarification of *la mu* as “a tender domesticated herbivore living on subtropical grasslands and hills that can bleat; the Chinese are particularly fond of its meat, munching it with kebabs and in hotpots” (the researcher’s own translation).

However, this kind of translation that retains the source cultural features may still be problematic. When Christianity was first spread to Eskimos in the late 19<sup>th</sup> century, the natives almost knew nothing about sheep, goat or lamb. Faced with such a complex explanation, they would inevitably have a brainstorm: What is the grass they are “grazing”? What does “bleat” sound like? What are kebabs and hotpots? Who are Chinese and what are they doing? And what on earth is a lamb? At the end of the day, their imagination of the lamb is as blurred as ours of the extraterrestrials.

In effect, appropriate strategies can be selected, inspired by the adaptation theory, the eco-translatology theory and the cultural turn theory.

To begin with, the translator should make strategic selections based on the mental worlds of the interlocutors from the perspective of the adaptation theory. Irrespective of translation, the cultural reference of “lamb” cannot be more suitable to Western Christians. However, the religious connotation of Lamb of God has to make sense to Eskimos through translation. It is true that there exists no such concept as lamb in the tribesmen’s psychology. Yet, “seal” is understood in a drastically different way from lamb by Westerners.

Consequently, this thesis claims that “lamb” can be replaced by “dog” to adapt to the aboriginals’ spirituality given their deep affections to the animal which is no less than those of pet-keepers nowadays. Therefore, “dog” can appropriately replace the source cultural image. Secondly, from the perspective of eco-translatology, “seal” has completely distorted the source text meaning and has consequently been eliminated by the translation eco-system composed of such kernel factors as the source culture, target culture and readers while “dog” which suits the system is supposed to be selected, conforming to the policy of survival of the fittest. Last but not least, according to the above analysis on the cultural turn theory, when contradiction rises between the source culture and the greater culture beyond text, the latter should be prioritized. In this case, “lamb” embodies the source culture while the greater culture reflects the needs of religious transfer to quite an eccentric ethnic group. Thus, it is necessary to adapt the source image to the Eskimo culture.

However, it seems that the question of retaining or adapting cultural images / references has not been addressed, partly because it is per se dichotomous and neither option can definitely beat the other with theoretical and / or data proofs (Here data refer to translated versions). This question actually mirrors the perpetual disputes over “literal and liberal”, “domesticating and foreignizing”, something innate with translation practice and research from the very beginning (Bassnett, 2014: 50; see cf. Hatim, 2013: 96; Munday, 2012: 29). The two polarized translation strategies of foreignizing and domesticating will be critically reviewed and the necessity and possibility for a synergy of the two for practitioners as well as theorists will be analyzed in the next subsection.

### 3.1.2 Foreignizing and domesticating

The latest trend in Translation Studies towards the cultural perspective has been reviewed in the previous subsection. Still a major question related to cultural preservation or adaptation has not been satisfactorily addressed, which can be traced back to the controversies over domesticating and foreignizing during the 1990s and further to those over literal and liberal translation, namely word for word or sense for sense at the very inception of translation activities. This subsection will compare and critically reflect upon the controversies by combing through translation circles in West and China, past and present.

#### 3.1.2.1 Conceptual prototypes and Venuti’s development

To study the translation strategies of culture-specific expressions, it is necessary to review two most fundamental translation strategies: foreignizing and domesticating, whose terminological proposal can be dated back to the discussion on “word for word” or “sense for sense” translation

among ancient Roman philosophers such as “Cicero and Jerome approximately 2060 years ago” (Robinson, 1997: 7 and 22).

Cicero (46 BEC/1960 CE: 364) disfavours “word for word” translation, arguing that the translator, as an orator rather than an interpreter, should retain the source thoughts and overall styles in the target text while adapting the source linguistic form to that of the target language. Jerome (395 BCE/1997CE: 25) claims that except for the Bible, other texts should be translated “sense for sense”, not “word for word”. Actually besides the Bible, translation of sacred texts such as Quran and Buddhist sutras is a very complex issue (cf. Munday, 2012: 32-36).

Humboldt<sup>2</sup>, founder of University of Humboldt as well as a German linguist observed that it is “downright impossible” (Alexander, 2003: 89) to balance between the source and target cultures. His friend Schleiermacher, a German theologian and linguist attempted to transcend the disputes over the two translation strategies of “word for word” and “sense for sense”, arguing that a true translator should flexibly follow one of the two paths:

*Either the translator leaves the writer in peace as much as possible and moves the reader toward him, or he leaves the reader in peace as much as possible and moves the writer toward him.*

(Schleiermacher 1813/2004: 49)

In more practical terms, the first path emphasizes that the source text wording and culture should be retained as much as possible in the target culture so that the target readers can fully access and appreciate the source text, thus pushing the readers towards the writer. The second path stresses adapting the linguistic and cultural features of the source text to the target cultural styles, thus pushing the writer towards the readers. Kittel and Polterman (2009: 417) claims that “practically every modern translation theory — at least in the German language area — responds, in one way or another, to Schleiermacher’s hypotheses.” These two opposite paths have been taken up and reified by Venuti (1995; 2008) as foreignizing and domesticating strategies, which will be reviewed as follows.

In his work *The Translator’s Invisibility: A History of Translation*, Venuti (1995: 20-23) categorized translation strategies as “foreignizing” and “domesticating”. “Domestication is often used to refer to the adaptation of the cultural context or culture-specific terms, and foreignization to the preserving of the original cultural context, in terms of settings, names and so forth” (Palopski, 2011: 40). To substantiate Schleiermacher’s claim, foreignizing moves the reader to the writer, conveying the content of the source text via the expressions in source language adopted by the writer; domesticating, conversely, moves the writer to the reader, conveying the source text content via expressions more comprehensible and approachable to the target readers. In order to illustrate these two important translation strategies, the following figures are designed. In these

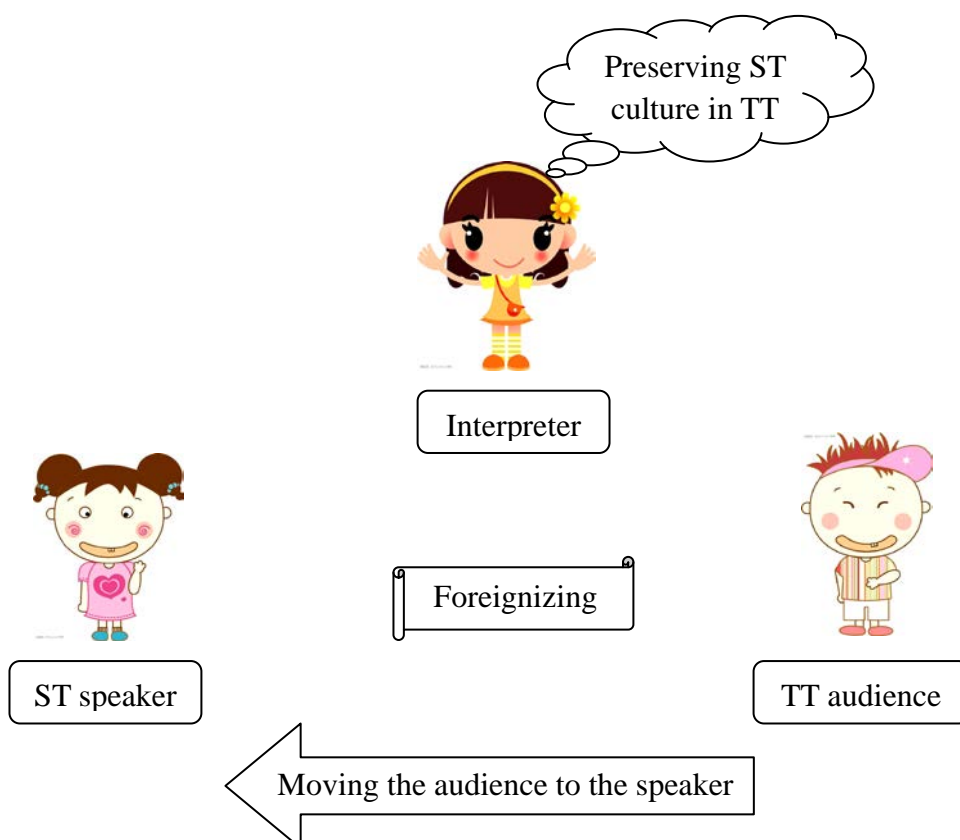
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<sup>2</sup> Humboldt shared his opinion of cultural translation in a letter, dated July 23, 1796: “All translation seems to me simply an attempt to solve an impossible task. Every translator is doomed to be done in by one of the two stumbling blocks: he will either stay too close to the original, at the cost of taste and the language of his nation, or he will adhere too closely to the characteristics peculiar to his nation, at the cost of the original. The medium between the two is not only difficult, but downright impossible.” (Alexander, 2003: 89)



figures, there are three children: two girls and one boy. Following the convention used in this thesis, she (girl here) refers to ST speaker and interpreter, he (boy here) refers to TT audience. As this thesis focuses more on interpreting, speaker, interpreter and audience are used instead of writer, translator and reader. But actually the strategies apply both to interpreting and translation. As can be seen, that the two translation strategies, with opposite inclination for the transfer of ST culture, push or pull the speaker and the audience according to their respective argument.

Figure 3.3 The foreignizing strategy



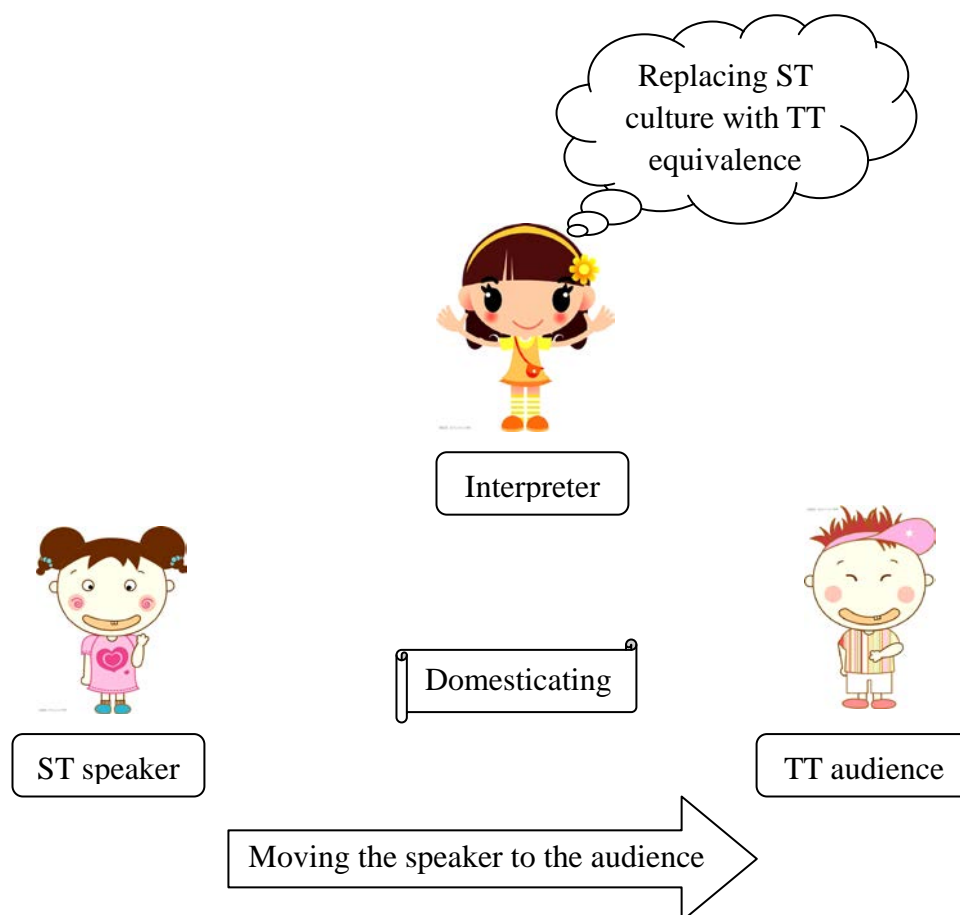
Source of the three photos: nipic.com (2008)

As one of the few Western translation theorists who vehemently supports foreignizing, Venuti has surveyed (1995: 41-98) literary translation in the West from 17<sup>th</sup> century to the contemporary days, finding that most foreign literary works, when introduced to the UK and the US, adopted domesticating, with the source text translated in such a clear, coherent, natural and felicitous way that the version reads like an English original with the translator seemingly invisible due to the lack of any translation vestige. Thus, Venuti called for (Venuti, 1995: 23; cf. Munday, 2012: 21; Pym, 2014: 83) great visibility and recognition of the translator and that serves as the direct reason for his support to foreignizing.

Venuti (1995: 23) emphasized that the reason why he resists domesticating which adapts the source text to the British and American cultures and backs up foreignizing which highlights the foreign literature is that he schemed to resist translation practice and theories dominated by the target culture and values (namely the British and American cultures and values), making explicit the linguistic and cultural features of the foreign source texts. Foreignizing is deemed by Venuti

as a “resistant” translation: not only adopting an incoherent style but also challenging the target culture because “it restrains the ethnocentric violence of domesticating translation to foreign literary texts” (1995: 20). Like Lefevere, Venuti considered translation strategies from ideological perspectives. In effect, protests against the English-dominated language and cultural hegemony (e.g. Phillipson, 2000; Tomlinson, 1991) have kept echoing across linguistic and cultural studies.

Figure 3.4 The domesticating strategy



Source of the three photos: nipic.com (2008)

### 3.1.2.2 A critical review of Venuti’s dichotomy of translation strategies

Before further reviewing Venuti’s ideas, the primary viewpoints of Chinese and Western theorists who favour domesticating will be compared. Just as Venuti’s findings which indicate the frequencies of how the two strategies are used, in retrospect to translation practice in China, “domesticating enormously outnumbers foreignizing (in literary translation) and the support for the former has also outweighed that for the latter” (Cai, 2002: 40). In other words, many more practitioners and theorists in China prefer the domesticating strategy to the foreignizing strategy particularly with regard to the translation of the Chinese literary works. Translating in a clear, coherent and felicitous style is criticized by Venuti as translator’s invisibility and the ethnocentric violence of the target culture to foreign source texts. To the contrary, the same style is deemed as an ideal norm by many other translators and theorists, including but not limited to the following (See further discussion on “translation norm” in 3.5):

For example, Nida regards (1969: 36) a good translation as one in which the source message has been so transported into the target language that the response of the target readers is essentially as that of the source readers. Bassnett (2004: 30) also points out that it is perilous for the translator to cram the source culture into target readers. Qian Zhongshu (1999: 696) observes that an ideal translation reads as if it is created originally in the target language, innocent of the “translation tone”.

The reason why domesticating wins more support from translators and theorists is simple: for the majority of readers who barely know the source language, they instinctively would like to read something natural, fluent and more importantly, matching their own cultural knowledge and ways of thinking. Then why are there foreignizing fans like Venuti now that domesticating prevails over translation practice and research? Next, Venuti’s perspective of translation and the supportive voice from Chinese scholars for foreignizing will be reviewed.

This research finds that different from studies probing text-based / linguistics-oriented strategies, supporters for foreignizing tend to emphasize “the overall social functions and translation influences such as, from the perspectives of institution, ideology and power” (see e.g. Kwiecinski, 1998; Cronin, 2003; Xie, 2012). The research argues that it is needless to exaggerate ideology from either the angle of improving translation or Venuti’s alleged highlight of the source text.

To begin with, it may be reasonable “to highlight a nation’s image through such factors as society, economy and culture with the ideology-driven foreignizing strategy for translating” (Hatim, 2013: 176) because it is justifiable that a country in intercultural communication desires to present the best part of its national image just as the plain fact that a sensible person loves beauty by instinct. For example, “福娃” (lit. good-luck dolls), the name of the 2008 Beijing Olympic mascots, were foreignized as *Fúwá*, the transliteration of their Chinese name. In this way, “the national image of the country is expected to be better demonstrated through such an influential event” (Wang, 2006: 75). By contrast, a flat translation as “good-luck dolls” might have lost the strong cultural flavour of the host country. But for interpreting, if foreignizing is excessively adopted, the target audience will be easily baffled. Tags, tracks, footnotes, pictures and comments can be added to the TT to explain and supplement certain information for translating. These tactics cannot work for interpreting, whose norms often include accuracy, fluency and swiftness. If the source text is teeming with “cultural gaps” (cf. Wang, 1997/2000: 234-255; Wang, 2004: 68-70) as for the target culture, the foreignizing-reliant translator has to spend more time in explaining those culturally missing, unequal and even contradictory elements and the result cannot be satisfactory. In this case, it will be far more convenient to clarify the source text with domesticating.

Secondly, the major purpose for interpreting and translating is to facilitate intercultural communication by eliminating “frictions” (“noises” as proposed by Chen, 2007) rather than magnifying those cultural differences. Otherwise, translation / interpreting might not only impede intercultural communication but also deepen intercultural misunderstandings and contradictions.

Additionally, it is inappropriate to have the minority cultures and languages protected with domesticating which is actually another type of ethnocentrism. The contemporary world is featured with fast-growing technology, globalization and cultural convergence with ideas, people

and knowledge freely exchanged. Only by seeking common grounds while putting aside differences and by position-swapping thinking, a peaceful and harmonious environment necessary for national development and intercultural communication can be created and maintained. Such a defensive and even resentful stress on one's differences from others will only make the translation queer, loathsome and even terrifying to target readers.

Last but not least, as it is clearly known that Venuti supports foreignizing (e.g. Venuti, 1995; 2008; Munday, 2012: 218-220; Liu, 2013: 49), what would happen for the other direction of translation, namely, translating English works into minority cultures? If foreignizing strategy were still adopted, it would downright usher in the hegemonic languages and cultures that Venuti condemns. Following this logic, will the stress on foreignizing this time not empower language and cultural imperialism? After critically reviewing Venuti's inclination for the foreignizing strategy, the two periods in China's translation history when foreignizing was advocated will be discussed next so that the attitudes towards the selection of the two primary translation strategies can be compared between East and West.

Just as Venuti preferred the foreignizing strategy, two periods exist in China's translation history when foreignizing has been extolled, one of which is during China's New Culture Movement (1915-1923BC). The New Culture Movement represented a campaign that took place in China between 1919 and 1923 by a group of scholars who had both Chinese classical educations and overseas studying experiences. They were disillusioned with the traditional Chinese culture which was reprimanded for fettering the public in benefit of people in power. They instead called for a new Chinese culture founded on Western standards, especially democracy and science. Representing the fidelity School (literal translation) and the coherence school (liberal translation) respectively, Chinese scholars heatedly discussed strategies for Western works to be translated into Chinese. Lu Xun, China's prestigious *littérateur*, on behalf of the fidelity school, claimed "translating faithfully even at the cost of smoothness" (Chen, 1992: 245). He criticized liberal translation for diluting the exotic tastes of the source text and making the translation read like "munching wax" (Chen, 1992: 246). The liberal school, conversely, reproved literal translation for "reading like tongue twisters" and "throwing readers at sea" (Xu and Zhang, 2002: 37).

The inclination for foreignizing of the literal school is to a large degree influenced by their vision of the greater sociocultural contexts, ideology in particular. At the dawn of the 20<sup>th</sup> century, China slid into anarchy, ravaged by the infighting between warlords. On the other hand, the legacy of hundreds of years' feudal imperial reigns meant that seclusion, narrow-mindedness, parochialism were ingrained in the minds of its citizens. Therefore, scholars rhapsodizing foreignizing hoped that by introducing Western literary and technological works, "a fresh wind" (Sun, 2002: 40) could flow in, which would make people disillusioned with a sense of crisis and mission cultivated that "the nation must catch up because it is lagging behind" (Sun, 2002: 40).

The motive, nevertheless, of those Chinese scholars runs counter to that of Venuti, who supports foreignizing to highlight minority cultures and to resist the hegemony of power cultures. By contrast, visionaries inspired by the advanced Western thinking, education, science, technology, economies during the New Culture Movement, found it necessary for the impoverished China to learn from the West by "improving its thinking and mending its culture" (Xu, 2012: 8). Consequently, standing at the height of importing new thinking, they advocated the foreignizing

strategy. It should be noted that here minority cultures are in comparative terms with dominant cultures. For example, compared to the cultures of the UK and the US, cultures of developing countries including China can be relegated to “minority”. This viewpoint is supported by Chinese academic community, particularly those from cultural and translation studies background (e.g. Zhao, 2006; Zhu, 2012; Xie, 2014).

The second foreignizing trend sprang up since the 1980s “with China’s encouragement of exporting its own literature” (Xie, 2014: 1-10). Thanks to its constant reform and opening-up, China is developing fast with each passing day. As a 5,000-year brilliant civilization and the 2<sup>nd</sup> largest world economy, China is vigorously engaged in myriad cross-cultural activities, including disseminating to the world its language and culture (cf. Zhou, 2012: 12; Zhang and Fu, 2012: 7-12). Therefore, as for the English translation of Chinese literary works, a host of scholars propose retaining maximally the features of Chinese literature, maintaining that “if the source cultural image is altered, it is not cultural translation but cultural obscurity which leads translation astray” (cf. Yang, 1994: 269-282; Wang, 1999: 203-220; Sun, 2002: 40). This is because the foreignizing strategy helps to transport China’s culture to the rest of the world in the most intact shape, which echoes Venuti’s advocacy of using foreignizing when translating from minority cultures to developed ones.

However, it is advisable that neither of the two strategies is overemphasized with the other overlooked. When used, appropriateness should be stressed with the selected strategy reflecting the ad-hoc translation context and purpose. It will go to the extreme of “word for word” translation if foreignizing is excessively used: “the most dangerous attempt to consider translation as purely linguistic and semiotic correspondence using the precision of natural science” (Lederer, 2010: 14; cf. Steiner, 1998: 311). Even Venuti has admonished that translation “cannot be gauged as one-to-one mathematical equivalence” (Jiang, 2006: 14). Therefore, to avoid the risk of turning translation into “word-to-word” / verbatim conversion, it is argued that the use of foreignizing be moderate.

Likewise, domesticating cannot go too far. The translator should refrain from pandering to every cognitive whim of the target readers. They should realize that even the target receptors desire to take in new knowledge and culture and, to a certain degree they are competent to think, to judge and to analyze what they read / hear. A translation tampered with domesticating would even mislead the target receptors: “Come on, those works read too boring and are not very different from our own.” (Wang, 2002: 35). Thus, excessive domesticating may ignore the source cultural factors, betray the source text and underestimate target recipients’ own capability and willingness of analyzing and absorbing new culture.

Therefore, it is argued by the thesis that the translator should judge the target recipients’ cognitive contexts and the sociocultural contexts from a comprehensive, dynamic and open perspective before selecting appropriate strategies. Regardless of translation or interpreting, the aesthetic and evaluative criteria of each generation vary with the times. As two basic translation strategies, neither foreignizing nor domesticating is appropriate for all the contexts. As stereotyped cultural mindsets should be avoided, translators should adapt to the dynamic situations and make selections flexibly. From a macro viewpoint, domesticating is more prevalent than foreignizing because “a nation’s language and culture, although constantly changing, are relatively stable

throughout history” (Mu and Liu, 1993; Yang, 2013). When introducing outside cultures, it is domesticating that contributes to the cultural stability of the host nation because anything foreign is maximally replaced with familiar, natural and coherent local wordings. Conversely, if a nation is to take in something new by opening itself to the outside world, it has to rely more on foreignizing to absorb fresh cultural notions and expressions. But cultural stability serves as the prerequisite for ushering in something new. So under normal circumstances, the use of domesticating outnumbers that of foreignizing.

In summary, controversies over foreignizing and domesticating as well as literal and liberal translation in both China’s and Western translation circles have been critically reviewed, with the following arguments. Firstly, both foreignizing and domesticating are useful strategies for the translator. Secondly, translation strategies are influenced directly or indirectly by ideology, but broadly speaking, the translator may need to pay more attention to facilitating intercultural and interlingual communication through eliminating cultural hurdles. Last but not least, given the ceaseless mutual influence and integration between cultures, the translator is supposed to judge appropriately the development trend of times when selecting translation strategies.

In effect, foreignizing and domesticating, as two principal translation strategies for translating ST culture have been used by translators for millennia (cf. Bassnett, 2013: 50). It is argued that since this thesis examines the interpretation of Chinese culture-specific expressions, the two translation strategies are indispensable. The reason why the discussion on them is put in the section on CT is that they are actually converted from CT by Venuti (cf. Boase-Beier, 2011: 79-80), which will be further clarified in the methodology chapter. Therefore, not only CT is selected as one of the six kernel theories for this thesis, the two translation strategies are crucial to the descriptive analysis of the parallel bilingual corpora of the press conferences (see more in 3.5). To put it simply, it is an originality of this thesis to code, describe and explain press conference corpora via translation strategies that have been converted from relevant translation theories (such as here foreignizing and domesticating are converted from CT). This methodological rationale will become clearer as previous studies on translation strategies are reviewed in chapter four where the readers of this thesis will find that most of such studies adopted researcher-named translation strategies detached from theories (see chapter four). So from this aspect, although the thesis does not wholeheartedly agree with Venuti’s adherence to foreignizing, it completely echoes the way that Venuti converted theories into strategies. Likewise, the next two translation theories to be reviewed will also be converted to translation strategies particularly appropriate to the studies of this research topic.

So far, there still exists a question: are there any cultural expressions which cannot be interpreted appropriately using either foreignizing or domesticating? In other words, is there a situation under which the translation for the cultural expressions can be inadequate using either domesticating or foreignizing? Clarifying, the third translation strategy for this research topic is converted from the Interpretive Theory of Translation (ITT), based on a critical review of the theory which is the first and most influential theory so far in Interpreting Studies (Diriker, 2008: 211; Munday, 2012: 98; Pym, 2014: 19).

### 3.2 The interpretive approach

Foreignizing and domesticating have been analyzed and compared in the previous section with an argument that despite dealing with the source culture in an opposite manner, they both should be considered as strategies according to the changing translation contexts and purposes. With regard to conference interpreting, due to its transient working mode, it is not advisable for the interpreter to foreignize those source cultural expressions with cultural gaps (see further “cultural gaps” in 3.3.1) in the target language, which may confuse the target audience, as Sun has metaphorically depicted (2012: 18) the overuse of foreignizing in translating classical Chinese literary works as forcing Western readers to swallow down the bitter herbal Chinese medicine. This is particularly the case when the audience has only one opportunity to hear the interpretation under a conference setting. On the other hand, if there do not exist any target cultural correspondences of the source cultural expressions, the interpreter cannot domesticate these expressions either.

Under such circumstances, according to the interpretive theory of translation and the interpretive approach that are to be reviewed later in the section, the interpreter should “actively analyze the source text for content and dissociate words from meaning before producing a target text” (Dam, 2010: 77; cf. Lederer, 2003: 115), a process which is assumed to prevent her from falling into the trap of producing word-for-word interpretations. Next, background, content, controversies of this theory will be critically discussed and the third translation strategy: clarifying for the research topic of this thesis will be deduced.

#### 3.2.1 Content and significance

The interpretive theory of translation (ITT) is “a coherent construct with high explanatory power” (Lederer, 2010: 173), based on practical experience of both interpreting and translation “with an explicit methodological preference for the observation of authentic professional practice rather than laboratory experiments” (Pöchhacker, 2006: 225). Interpreting scholars such as Seleskovitch and Lederer have proposed a series of professional and training principles from late 1960s to early 1980s, to answer the need to know more about the interpreting process and to meet the requirements of teaching the interpreting skills. More specifically, their research, fully supported by ESIT (L'École supérieure d'interprètes et de traducteurs in Paris) and cognitive sciences, use principally the research methods of observation, theoretical / conceptual introspection and logical argumentation. Their findings deem interpreting as a multi-procedure process and significantly contribute to our understanding of the perception, comprehension, memorization and expressions procedures. In addition, they proposed practical interpreter training schemes including curriculum design, pedagogy, relations between interpreter training and bilingual proficiency enhancement and so on.

As for the cognitive process of conference interpreting practice, the essence of the theory (e.g. Seleskovitch, 1978; Seleskovitch & Lederer, 1984; Lederer, 2003: 12-15; Lederer, 2010: 173-179) can be summarized as: (a) the object of interpreting is meaning rather than words; (b) there exists a cognitive process of separating meaning from words in interpreting; (c) the key to comprehension lies in the interpreter's integration of extra-linguistic knowledge with bilingual proficiency, thus extracting the meaning from the linguistic form; fourthly, the interpreter should focus on comprehension and re-expression of the meaning rather than words of the source text.

More specifically, ITT divides interpreting into three procedures: (a) understanding the source text<sup>3</sup>. The interpreter relies on bilingual and extra-linguistic knowledge<sup>4</sup> to extract meaning from the linguistic form. (b) memorizing meaning. After extracting meaning, the interpreter has to forget the source linguistic forms and retain the meaning using short-term memory, interpreting notes and relevant cognition until the speaker pauses / finishes speaking. (c) re-expressing in the target language<sup>5</sup>. The interpreter re-expresses the primary meaning and emotions of the source text in a smooth and natural way that conforms to the target language norm (see translation norm in 3.5). The pivotal notion of the entire process is “deverbalization” (Lederer, 2003: 115; 2010: 175) which explains the cognitive processing of the interpreter, where transfer supposedly occurs through sense (i.e. meaning) and not words. For Chesterman (Chesterman and Wagner, 2002: 9-10), deverbalization is used to “get away from the surface structure of the source text, to arrive at the intended meaning” and “avoid unwanted formal interference”.

“The interpretive theory as the first systematic theory in Interpreting Studies turned on cognitive processing research for interpreting” (Zhang, 2009: 16). Dated back to 1965, researchers of ESIT experimented with psychologists, probing the processing time needed by conference interpreters for interpreting separate words, phrases, sentences and paragraphs (e.g. Oléron and Nanpon, 1965 / 2002). Since then, interpreting researchers have been expanding interdisciplinary cooperation with psychologists, neurologists and researchers from other natural sciences (e.g. Barik, 1973; Gerver, 1975; Fabbro, 1989; Daro, 1997; Setton, 1999; Paradis, 2000; O’Brien, 2011).

ITT’s claim that interpreters do not work merely with the linguistic meaning has actually been echoed by many a translation theorist who has criticized seeking “correspondence<sup>6</sup>” from purely the linguistic perspective (e.g. Nida, 1964; Newmark, 1981; Gutt, 1991). So next in the foregoing section, the dynamic-formal equivalence theory, one of the most representative theories in written translation will be compared with the interpretive theory, with a view to analyze how differently equivalence is judged from the perspectives of Interpreting Studies and Translation Studies. By so doing, a dichotomic theoretical viewpoint can be gained to evaluate the interpreting strategies for the culture-specific expressions that are commonly found in written translation.

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<sup>3</sup> Although both based on cognitive psychology, Sperber and Wilson (Gutt, 1991: 69-72) hold that textual comprehension consists of a two-step procedure: understanding the ST language and then inferring the meaning by combining the textual message with extra-linguistic knowledge. By contrast, ITT (Lederer, 2003: 13-16) claims that the two alleged steps are done simultaneously and that meaning comes into being when the deverbalized message is combined with the extra-linguistic knowledge.

<sup>4</sup> ITT has not defined clearly what “extra-linguistic knowledge” is. But summarized from works by Seleskovitch and Lederer, it refers to all the supplementary factors related to the comprehension of interpretation such as culture, cognition and contexts which are beyond the linguistic knowledge of the ST. ITT (Lederer, 2003: 31) observes that activation of the extra-linguistic knowledge tends to be subconscious and matches seamlessly with the language order, enabling the interpreter to understand both the word meaning and connotation while listening to the ST.

<sup>5</sup> ITT (Lederer, 2003: 40) argues comprehension marks extracting the message from the SL linguistic forms while re-expression represents rebuilding the TL linguistic forms for the meaning, with the processing order opposite to each other.

<sup>6</sup> Many scholars (cf. Holmes, 1988; Koller, 1995; Lederer, 2003: 44-46) have distinguished “correspondence” and “equivalence”. Generally speaking, the former stresses the lexical and syntactic correspondences between SL and TL from purely a comparative linguistic viewpoint while the latter emphasizes equivalence in terms of the overall meaning, contexts, purposes, functions and etc. between the source and target languages / cultures principally from a pragmatic and cognitive perspective.



### 3.2.2 The equivalence theory vs. the interpretive theory

In the early 1960s, The Paris Interpretive School casted doubts on the structural-generative linguistic viewpoint of translation as only lexical and syntactic correspondences, arguing that considering translation as code-switching is “more mechanical rather than more objective” (Lederer, 2003: 40). Almost in the same period, Nida, a Bible translation theorist proposed (1964: 159-164) the dynamic-formal equivalence theory (DFET), arguing that translation should be coherent, smooth and naturally embodying the source styles so that the target readers can have the similar feeling the source readers have for the original.

More specifically, dynamic (later revised by Nida as functional) equivalence is based on what Nida calls “the principle of equivalent effect”, where “the relationship between target receptors and the target text should be substantially the same as that which existed between the source receptors and the source text” (Nida, 1964: 159). The key notion in this mode of equivalence is achieving translation effect or response, which for Nida is crucial to the success of translation. It subsumes “four basic requirements of a translation” (Nida, 1964: 164) which are: (a) making sense; (b) conveying the spirit and manner of the source text; (c) having a natural and easy form of expression; (d) producing a similar response. Formal equivalence on the other hand “focuses attention on the text itself, in both form and content...One is concerned that the text in the target language should match as closely as possible the different elements in the source language” (Nida, 1964: 159).

Both ITT and DFET are concerned with the relationship between meaning and the linguistic form but contribute from different purviews (conference interpreting and written translation). As the thesis aims to explore the interpreting strategies used for the culture-specific expressions that are normally found in written translation, a critical comparison of the two theories for possibilities of synergy will be instrumental to the establishment of the theoretical framework of the thesis. Three similarities have been found as follows:

Firstly, meaning comes first. Both theories stress the significance of contexts in understanding the source text (Nida, 2002: 29; Lederer, 2010: 175), arguing that the functional equivalence rather than the simple linguistic correspondence should be sought between the source text and the target text. Secondly, domesticating should be used more frequently than foreignizing. Both theories advocate the use of domesticating which conforms to the receptors’ cognition and makes the translation more coherent, smooth and natural. Thirdly, the source linguistic form is given some attention on the premises that meaning comes first. The dynamic-formal equivalence theory argues (Nida, 1964: 164) that top priority be given to dynamic / functional equivalence with formal / linguistic equivalence attended. The interpretive theory also claims (Lederer, 2010: 176) giving due attention to the source linguistic forms on the premises that the meaning of the source text is conveyed and the communicative goal is achieved. Therefore, it is clear that both theories attach importance to the source linguistic forms, but not as much as that to meaning and the communicative goals.

Three differences exist between the two. Firstly, they have different theoretical bases. The dynamic-formal equivalence theory, based on componential analysis, “stays closer to Chomsky’s TG” (transformational-generative grammar, cf. Munday, 2012: 61) while the interpretive theory

of translation, based on cognitive linguistics, uses neuro-psychology to explain its concept of “deverbalization” (Lederer, 2003: 17). Secondly, they have different research objects. The dynamic-formal equivalence theory is mostly applied to literature, especially the Biblical translation while the interpretive theory of Translation Studies focuses on conference interpreting practice and training. Thirdly, they have different attitudes towards untranslatability. The dynamic-formal equivalence theory admits (Nida, 1964: 159-164) the existence of untranslatability while the interpretive theory of translation holds that as long as the translator is bilingually and bi-culturally proficient and adopts proper translation strategies, anything is translatable (cf. relevant details in next section).

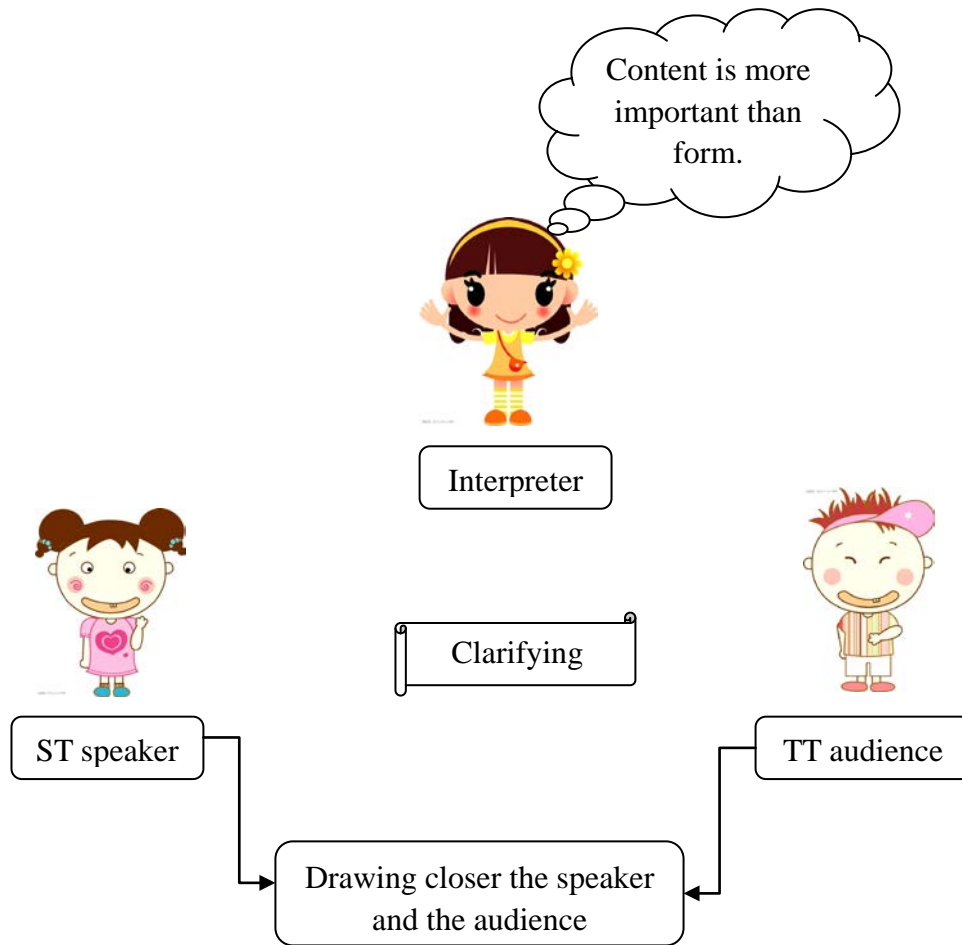
The interpretive theory of translation shares something with the dynamic-formal equivalence theory: stressing sense-for-sense translation instead of word-for-word translation, the functions and purposes of the source texts, the target receptors’ response. From different perspectives, the two influential theories challenged and suggested ways to improve the linguistics-oriented translation studies, which rarely considers the dynamic contexts and purposes of communication.

By the end of this section, clarifying, the third translation strategy for the Chinese culture-specific expressions in the Chinese Premier’s press conference is deduced from ITT in this thesis because the theory argues that the interpreter should extract and transfer the essential meaning by getting emancipated from the source linguistic fetters, which is highly applicable when interpreting those cultural expressions that cannot be either foreignized or domesticated easily under a conference setting. The clarifying strategy used in this thesis is defined as a translation strategy that exhorts the interpreter to convey only the most essential meaning of the culture-specific expression plainly and pithily, unfettered from the source linguistic forms, with the possible effects of drawing closer the speaker and the audience as well as filtering away the source cultural features. Below is a diagram depicting the working mechanism of the clarifying strategy.

The clarifying strategy, together with the foreignizing and domesticating strategies are therefore be highly applicable to the interpretation of the cultural expressions that this research aims at. They can be used later in the corpus-based contrastive analysis of the coded transcription of the press conferences as three coding categories: the authentic interpretation given by the interpreters for the ten press conferences will be transcribed, aligned into TT-ST pairs and coded with what translation strategies a cultural expression has used. Only by so doing can the translation discourse be effectively described and explained (see further in 5.1.3).

Given its high power of explanation, the interpretive theory of translation is included as a kernel theory of the theoretical framework. Besides, the dynamic-formal equivalence theory has been critically compared with the interpretive theory of translation. They share with each other some similarities but also differ significantly in their view towards translatability: the former admits the existence of untranslatability while the latter denies it. At the same time, it is worth thinking the possibilities of other translation strategy for the cultural expressions except for the three deduced so far. In the foregoing section, based on a discussion of the controversies over translatability due to the cultural gaps in translation, the fourth and the last translation strategy for the research aim of this thesis will be deduced from the perspective of the equivalence approach, especially from the dynamic-formal equivalence theory.

Figure 3.5 The clarifying strategy



Source of the three photos: nipic.com (2008)

### 3.3 The equivalence approach

The previous sections have critically evaluated the cultural turn theory and the interpretive theory, deducing three translation strategies: foreignizing, domesticating and clarifying, for the Chinese culture-specific expressions in the Chinese Premier's press conferences. This section begins by reviewing these strategies from the perspective / difficulties of cultural conversion and gaps, a focal point of translation equivalence because "translation is in nature not only an interlingual act but more importantly a type of intercultural communication" (Chen, 2007: 529; cf. Katan, 2009: 83; Munday, 2012: 297). So the exploration of the translation strategies for the culture-specific expressions will touch upon "the difficulties / barriers / noises / gaps" (e.g. Zhang, 1998: 86-90; Zhao and Jiang, 1998: 31) caused by such intercultural communication. Then, following previous comparison of DFET and ITT, controversies over such notions as equivalence, translatability and untranslatability are further analyzed. Finally, omitting, the fourth and last translation strategy for the Chinese culture-specific expressions in the Chinese Premier's press conferences, is proposed.

### 3.3.1 Translation strategies from the perspective of cultural conversion and gaps

Given the relevant translation theories, three translation strategies for the Chinese culture-specific expressions in conference settings have been summarized. It is argued by this thesis that as long as the interpreters select the most appropriate strategies in line with contexts, they can maximally circumvent potential barriers, contradictions and disputes during the intercultural communication. With regard to the way to address the cultural differences between the source and the target texts, foreignizing argues retaining / transferring the source cultural images and references directly in the target language; domesticating claims converting the source cultural images and references by replacing them with target cultural correspondences, making the source cultural features invisible (see further Venuti, 1995/2008; Paloposki, 2011: 40-41); clarifying holds that the top priority for translation should be given to meaning rather than the source linguistic forms, with the source cultural features often filtered away through “deverbalization” (Lederer, 2003; 2010). Evidently, except foreignizing, the other two strategies partly or entirely tone down the ST cultural noises.

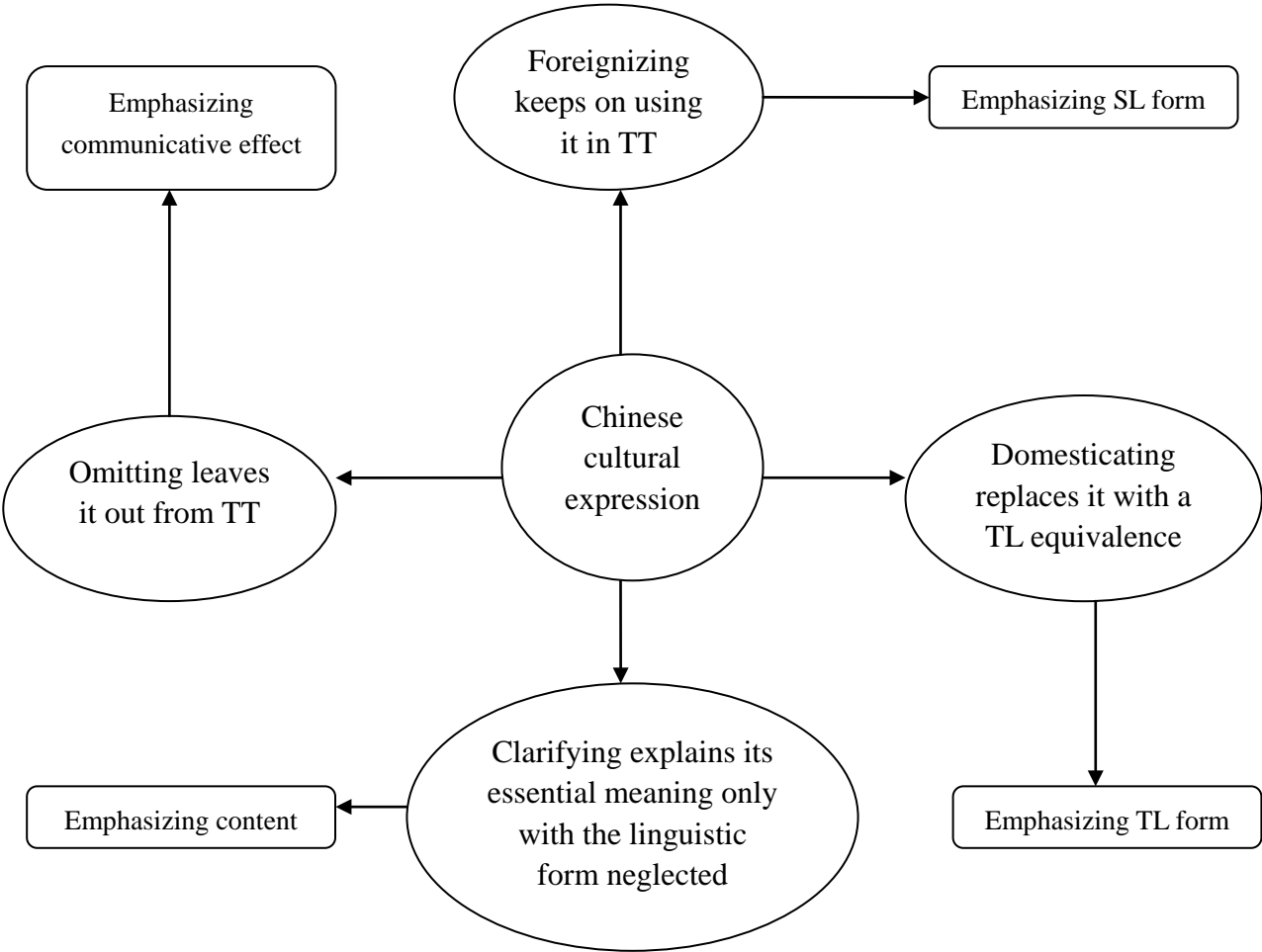
This researcher therefore argues that when translating or interpreting cultural expressions, as long as domesticating or clarifying is adopted, cultural conversion or omissions is inevitable. Wilss claims (1982: 49) that in order to evaluate if the source cultural features can be translated, the translator should consider the degree to which they can be integrated into the target language by combining linguistic factors with extra-linguistic factors. The existence of cultural conversions and omissions, fundamentally speaking, derive from the incompatibilities of different cultures in different contexts. To facilitate communication, some of the source cultural images and references prone to cause misunderstanding or contradictions have to be modified, replaced or even omitted “to adapt to the tastes / needs / anticipation of the target receptors” (cf. Nida, 1964: 167-168; Sun, 2012: 18).

In terms of conference interpreting, the interpreter must select translation strategies all in a flash in that “both the source text and the interpretation can only be delivered once and there is scant time for thinking between her reception of the source text, conversion of the message and re-expression” (cf. Zhong and Wang, 2010: 7). To ensure the target audience of an accurate, quick, smooth and succinct interpretation, the interpreter has to invariably perch between the source text and the target texts and, between the speaker and the audience. Therefore, in practical terms, the foreignizing strategy guides the audience towards the speaker; the domesticating strategy ushers the speaker to the audience; the clarifying strategy draws both towards each other by succinctly transferring the essential meaning extracted from the source linguistic forms without cloaking it again with the target cultural / linguistic forms.

The three translation strategies are highly applicable to the interpretation of the culture-specific expressions. More often than not, the elegant, rhyming idiomatic expressions familiar to a nation cannot be entirely transplanted into another culture since “translation per se is a filtering process” (Katan, 2009: 75), during which, part of the source linguistic forms and the cultural features will be lost. However, it is because the interpreter decisively gives up using the foreignizing strategy that those source cultural expressions otherwise impeding communication is modified, replaced or even omitted. Consequently, the essential meaning of the speech will be delivered completely, coherently, naturally and quickly with the audience’s cognition attended and with the conference schedule unaffected.

On the basis of the three translation strategies and the ways to deal with source cultural elements particularly under a conference interpreting setting, this researcher argues for a fourth and the last strategy for culture-specific expressions: omitting, which will be useful when the source cultural expressions cannot be suitably domesticated (because of no target correspondences), foreignized (because of potential confusion) or clarified (because of contextual constraints). It is supposedly the last translation strategy for the research aim of this thesis primarily because of the only four possible ways to address the difficulties of cultural transfer of these expressions in translation: the first way is to transfer these expressions as they are in the source text, thus foreignizing them; the second way is to replace them with the target cultural correspondences, thus domesticating them; the third way is to only explain and clarify the essential meaning of the source text, thus filtering away the source cultural flavors of the cultural expressions without wrapping them up again with the target cultural forms; the last and the most radical way is to completely dismiss these cultural expressions in interpretation as if they never exist in the source text. This logic argumentation is illustrated with the following figure 3.6. Next, omitting as a translation strategy is elaborated on through a theoretical review of such fundamental notions in Translation Studies as equivalence, translatability and untranslatability.

Figure 3.6 The logical argumentation for the four translation strategies



### 3.3.2 A review of equivalence and translatability: the omitting strategy

#### 3.3.2.1 Reflections upon the controversies over equivalence in Translation Studies

“One of the most controversial issues of Translation Studies is equivalence” (Munday, 2009: 8; cf. Pym, 2014: xi), with each contemporary translation theory contributing its unique perspective: as TT-ST syntactic and lexical correspondences by the structural linguists (e.g. Vinay and Darbelnet, 1958/1995; Jakobson, 1959/2004; Catford, 1965); as principally semantic correspondences by the Paris interpretive school (e.g. Seleskovitch and Lederer, 1984); as functional correspondences by the dynamic-and-formal equivalence theory (Nida, 1964; focusing on translation effects) and the skopos theory (Vermeer, 1986; 1989; focusing on translation purposes), to name just a few. Such debates have culminated recently in the downright deconstruction of the notion by postmodernists as they argue that “meaning itself is not static or fixed but fluid, abstract, context-dependent and can be interpreted and reinterpreted in numerous ways” (e.g. Derrida, 2004; Tymoczko, 2007: 36; Boase-Beier, 2011: 30; Dizdar, 2011: 34; Williams, 2013: 120) which has echoed what the culturalists claim “the indeterminacy of meaning” (Lefevere, 1998: 12; Marinetti, 2011: 26) and what Pym observed (2014: 89) “the epistemological skepticism” that no one can safely assert that they have found the only best way of translation for a specific text.

However, despite the criticisms towards equivalence that relegate it to “a prehistoric relic from an era prior to the rise of Translation Studies” (Koskinen, 2001: 293), “a thing of the past” (Hatim, 2013: 12) and “a blanket concept used for the sake of convenience” (Baker, 2011: 5), it is argued by the researcher of this thesis that equivalence should still be taken into account as an important concept when analyzing translation products as well as designing translation processes in which translation strategies are selected. This notion cannot be rejected simply because of the instability of meaning. Admittedly, it is apparent that “meaning is not always stable and definitely fixed in a text, that reader response cannot be fully evaluated and controlled and that, translations often have radically different functions from their sources” (Tymoczko, 2007: 36; cf. Lin, 2012: 83; Williams, 2013: 107). But equivalence as the researcher argues should be a cluster concept, by achieving which, a full range of contextual, textual and personal factors should be considered, such as the functions of both the source and target texts, the reader response, the translator’s own subjective intervention (discussed further in 3.3.3) and above all the dynamic sociocultural contexts where the translation act takes place, just as Simon has admonished (1996: 138) “the question of equivalence cannot be decided once and for all”.

All these discussions boil down to a plain fact that “the equivalence of translation is not defined a priori but profiled through a descriptive process” (Rosa, 2010: 100). As Williams observed:

Translation scholars are no longer interested in a priori definitions of what could or could not constitute equivalence, but rather in establishing the actual relations of equivalence between a particular TT and ST in a particular place and at a particular time.

(Williams, 2013: 38)

Therefore, any research on translation strategies which are selected in order to achieve an optimal equivalence between TT-ST pairs should be carried out “through describing and explaining what

translators do, what strategies they use and what roles they play under the given sociocultural and linguistic conditions” (Chesterman, 2000: 48). This is actually the descriptive translation studies devised by Toury who devised a postulate whereby equivalence is “a descriptive term, denoting concrete objects — actual relationship between actual utterances in two languages” (Toury, 1980: 39; cf. 3.5 on DTS). In other words, due to the instability of meaning constituted by a myriad of contextual, textual and personal factors, the equivalence discovered from a certain translation act may not be replicated in / applied to other translation acts. Just as Tymoczko argued (2007: 156), “it is rather difficult to imagine that the interpreting norms (see further translation norms in 3.5) inducted from an illiterate population in South Africa can be applied to literary or audiovisual translation in Europe”.

For the same reason, the translation strategies and the norms governing the use of these strategies that are to be analyzed and concluded in this thesis are only applicable to the very research object of this thesis: the Chinese culture-specific expressions in the Chinese Premier’s press conferences. It is argued by the researcher that even with the same working modes, the countless variables in translation will restrict research transferability: the translation strategies analyzed in this thesis cannot be easily applied to the joint press conferences by the Governments of France and the UK, or the business negotiations between Chinese and British enterprises, simply because the speakers, the audiences, the conference topics, the languages involved, the situational, sociocultural and cognitive contexts are radically different from those of the Chinese Premier’s press conferences. “This is particularly true with Translation Studies, for which the kinds of hypotheses, models and theories we seek concern tendencies rather than mechanical cause and effect” (Pym, 2006: 5; cf. Tymoczko, 2007: 166). The issue of equivalence directly concerns translatability of a given text. So next (un)translatability and the omitting strategy will be further discussed, particularly through case illustrations and a further comparison of the dynamic-formal equivalence theory and the interpretive theory of translation.

### 3.3.2.2 Review upon (un)translatability

It is argued by the thesis that the instability of equivalence and the indeterminacy of meaning that have been discussed above jointly justify the existence of the omitting strategy. More specifically, since a target text cannot always be equivalent to a source text, something will now and then miss out of the translation which results from a purposeful or reluctant choice made by the translator. When this happens, the text is considered partially translatable because those source information omitted by the translator is at the same time untranslatable.

For instance, Catford (1965: 94) once illustrated untranslatability by pointing out that the French feminine plural pronoun “elles” (them: a group of females) cannot be fully translated by “them / they” in English. The information lost here in translation can be deemed as a reluctant choice made by the translator which results from the linguistic differences between French and English. For another instance, when the negotiating parties are in disputes, even using profanities emotionally, the interpreter may have to dismiss the nasty information so as to ease the atmosphere (see further Yin, 2003). It would be insensible of the interpreter to interpret loyally everything the negotiators have said. In this case, the interpreter deliberately uses the omitting strategy.

Besides, omitting may be a choice due to the influence of ideology. Lefevere's case (1992: 71-75) that has been reviewed in 3.1.1.3 shows how the German translation of *The Diary of Anne Frank* deliberately deleted some of Anne's harsh words against Nazi's atrocities to the Jews, thus rewriting Anne Frank's diary to pander to the public discourse of the mid 1950s when Germany was desperately struggling to escape its Nazi shadow. Thus, the existence of untranslatability due to the instability of equivalence and indeterminacy of meaning justifies the necessity of taking omitting as an important translation strategy.

However, it is argued by the researcher that (un)translatability is intrinsically a notion as fluid as meaning and something translatable in a given context may become untranslatable in another. The notion may also become controversial within the subject of Translation Studies because interpreting differs in the working mode from translating. For instance, the dynamic-formal equivalence theory admits the existence of untranslatability because the pursuit of the simultaneously functional and formal equivalence is more often than not unrealistic. On one hand, Nida emphasized (Nida, 1964: 166; Nida and Taber, 1969: 12) that dynamic equivalence is a kind of natural equivalence closest to the source information, "conveying the spirit and manner of the original" (Nida, 1964: 164). On the other hand, he stressed that the target text should read "natural", "coherent" and the "foreignness" of the ST setting is minimized (Nida, 1964: 167-168), with a clear preference for domesticating. Evidently, the two appeals may seem contradictory because languages and cultures are different around the world and this issue becomes more prominent when it comes to "English and Chinese whose conceptual structure may differ crucially" (Munday, 2012: 154).

In other words, it is rather difficult if not impossible to at the same time translate in TL the spirit and manner of the Chinese culture-specific expressions and, re-express in the typically British / American way. Intrinsically, the paradox lies in the contradiction of attempting to use foreignizing and domesticating both at the same time. Therefore, Nida considers (1964: 167) translatability as only relative and that "the correspondence in meaning must have priority over correspondence in style". That also explains why this thesis described the translation process as the translator perching between the ST and TT and, the speaker and the audience (3.3.1). By contrast, the interpretive theory of translation deems everything translatable given the working mode of interpreting. Without taking full account of equivalence of linguistic forms, the interpretive theory actually gives top and almost exclusive priority to the kind of equivalence that Nida named as dynamic equivalence. The interpreter only needs to convey to receptors "meaning, function, cognition, emotions" (Lederer, 2003: 44-49) of the source text to guarantee the fluency of communication. So from this perspective, everything is translatable.

Li Jiangchun (2012: 37-38) once exemplified the use of omitting in interpreting. In a lecture, the speaker told a rather obscure joke that could not easily make sense to the target receptors, or in other words, the first three translation strategies foreignizing, domesticating and clarifying could not work. The interpreter, in order to make the audience laugh (i.e. to achieve a similar response), interpreted it as "Just now the speaker told us a very funny story, please laugh!" which did take effect! Li claimed that this way of interpreting in the specific context is time-saving and effective. Judging from the four strategies deduced so far, such interpretation actually combines the use of omitting and clarifying: the joke is omitted, but the interpreter has grasped its major function and impact which are clarified succinctly. Viewed by the interpretive theory of translation, this marks



a successful interpreting, proving that something seemingly untranslatable (an obscure joke) can be actually translatable. In contrast, seen from the dynamic-formal equivalence theory, firstly, the joke itself (the form) is untranslatable since it has not been accurately interpreted; secondly, the function of the joke (translation effect) has successfully reached the target audience. Clearly, the different attitudes towards translatability between the two theories reside in the fact that Nida not only focus on meaning (function, emotion, cognition, translation effect) but also form while ITT largely concentrate its attention on meaning. Both arguments are tenable from their own angles.

### 3.3.3 An ideal prerequisite for discussing translatability

It should be noted that when discussing translation strategies, translatability and untranslatability, there should be an ideal prerequisite: the translator should be professionally qualified / accredited, “responsible and comply with professional ethics” (see further Nord’s concept of loyalty in 3.4). Otherwise, when analyzing the three concepts, incomparability will rise. For instance, for a unqualified translator, much of the translatable information may be considered untranslatable because of her inadequate bilingual proficiency and defects in knowledge structure. The interpretation in Li’s example (2012: 37-38) is considered viable only on the premises that the interpreter is qualified and the joke is truly untranslatable under the given context. It is evaluated a success because the basic function of the source text is achieved, as evidenced by the laughter from the audience. On the contrary, if the interpreter is problematic and often interprets nonsense, there then is no way to judge her performance and her selection of the translation strategies simply because the object of the laughter may not be the joke but the interpreter.

The thesis posits that it is extremely difficult, if not impossible, to completely exclude the impact of the interpreter’s subjectivity on the selection of translation strategies, because translation is “an intercultural communicative act occurring in dynamic contexts, involving human minds” (Lederer, 2003: 91) and “Translation Studies has increasingly abandoned the view of translators as neutral code-switchers” (Williams, 2013: 118). Despite “the variability, negotiability and adaptability” (Verschueren, 1999: 59-61) of translation strategies as linguistic options, they can still be described and explained through the analysis of the authentic conference interpreting transcripts / corpora and videos in this thesis following the DTS paradigm because these materials serve as products of translation which can “reflect translators’ decision-making process” (Toury, 1995: 174; cf. 3.5.3.4).

Admittedly, when exploring translation strategies, the translator, as the subject who makes the selection cannot be excluded. But qualified translators are supposed to be equipped with generic expertise and share similar awareness for the same conference, as argued by Nord (1997: 125; see further in 3.4) in her notion of “translator’s loyalty. However, to summarize translation strategies, it is not only crucial to review relevant linguistics and translation theories, models and hypotheses but also to analyze authentic conference interpreting transcripts in specific contexts, which illustrates the integration between history and specificity. The integration of text, context and theories constitute the descriptive translation studies paradigm which is reviewed in 3.5.

In overall terms, such key notions as equivalence and translatability in Translation Studies have been critically reviewed in this section which at the same time justifies the omitting strategy used by interpreters and translators. As Cronin posited (2003: 169), “Translation Studies centers on

differences; without differences, the subject turns largely invalid”. The existence of linguistic and cultural differences between the source text and the target text determines the untranslatability of certain linguistic and cultural issues. Moreover, “the interpreter / translator as human beings will invariably instill their subjectivity into translation and interpreting” (cf. Williams, 2013: 106) that are essentially concerned with the transfer of “meaning which is undeterministic” (e.g. Marinetti, 2011: 26; Boase-Beier, 2011: 30; Pym, 2014: 86). All these make omitting a necessary translation strategy for the research object of this thesis.

Through logical argumentation, it was argued by the researcher that omitting should be the fourth and last translation strategy in that a culture-specific expression can only be reserved with its original cultural flavor (foreignizing) or replaced with its target cultural correspondence (domesticating) or explained succinctly without using any cultural expressions (clarifying) or, deleted / dismissed in the target text (omitting). The detailed reasons with a further analysis of these four translation strategies through a methodological viewpoint can be found in 5.1.3.

Besides, as it studies in the conference interpreting setting the culture-specific expressions that are more often found in written translation, the thesis interlinks interpreting and translation. Therefore, the interpretive theory from the perspective of conference interpreting and the dynamic-formal equivalence theory from the perspective of cultural / literal translation have been compared both in the previous and this section. As we know, the difficulties related to the interpretation of the Chinese culture-specific expressions result from the very subtle balancing of the function (meaning, purpose, motivation, translation effects and so on) and the form (linguistic and cultural flavors, styles and so on). In this sense, Nida’s theory that focuses on how to address the contradictions between functions and forms is subsumed into the theoretical framework of the thesis which is believed to be instrumental to the interpretation of data later in the thesis.

Based on the discussion of Nida’s dynamic-formal equivalence theory through the perspective of equivalence, the next section will further the discussion on translation purposes. As Nida’s theory focuses on achieving translation effects (Nida, 1964: 164), it concerns most the target receptors. However, in any circumstances, translation, particularly interpreting is a “tri-party, two-language dynamic communicative system” (Kirchhoff, 1976: 24), so the interactive role of the translator as well as the intention / purposes of the speaker cannot afford ignorance. In this sense, it is useful to ponder over various purposes when selecting translation strategies. So next section is devoted to discussing the importance of translation purposes to the selection of translation strategies, with a focus on the interactive role of the interpreter between the speaker and the audience.

### **3.4 The translation purpose approach**

The first few sections of this chapter have successively deduced four translation strategies for the Chinese culture-specific expressions used in the Chinese Premier’s press conference: foreignizing, domesticating, clarifying and omitting. More specifically, foreignizing and domesticating derive from Venuti’s (1995/2008) cultural case analysis and have actually been “used by translators and interpreters for millennia as the word-for-word and sense-for-sense strategies” (cf. Bassnett, 2013: 50). They are crucial to this research because the studies of the cultural items concern essentially cultural transfer. It may be difficult for the Premier’s interpreters to decide whether to reserve and foreignize those cultural expressions or to look for target cultural replacements to domesticate

them. More importantly, these difficult expressions occur in the conference interpreting setting, it is therefore indispensable to distinguish the translation act from ordinary written translation by considering the situational contexts and the working mode of such press conference interpreting.

In this sense, the clarifying strategy has been deduced in this thesis from the interpretive theory of translation, an influential conference interpreting theory “which exhorts the interpreter to convey the essential sense extracted from the words and to avoid the word-for-word trap” (Lederer, 2003: 115). Last but not least, differences / gaps between cultures determine that something of a source text cannot be fully represented in the target language. Besides, the translator / interpreter does “have a subjective role to play” (e.g. Setton, 2010: 67; Dizdar, 2011: 34; Williams, 2013: 106) when deciding translation strategies. For these two reasons, equivalence becomes rather unstable and allows for untranslatability. Omitting is thus deduced.

With the four translation strategies deduced, next comes the question of how the interpreter in the Premier’s press conference would use them. As Pym observed “translators are theorizing all the time” (Pym, 2014: xi) and there must be a rationale for the translation strategies selected. In this regard, the influential skopos theory of Translation Studies claims that “a given translation is as it is because of its purpose” (Chesterman, 2008: 370): “translation strategies are purpose-oriented” (Nord in Bian, 2006: 45). Moreover, as Nord, one of the skopos scholars claimed (2010: 123) “the concepts of culture and culture-specificity play an important part in the skopos theory”. With its focus on culture-specificity and with the translation purpose as a crucial determinant for the use of translation strategies, the skopos theory will next be critically reviewed to see how the interpreters select translation strategies based on their judgment of the speaker’s intention and the audience’s expectations.

#### 3.4.1 Translation as a purposeful activity: a review of the skopos theory

“Skopos”, a Greek word for “purpose”, was introduced into Translation Studies as a term by German linguist Vermeer in the 1970s. The skopos theory, a functionalist translation theory, originated with interdisciplinary studies between behaviour studies, functional linguistics and communication studies. The key founders and developers are Vermeer, Reiss and Nord. The skopos theory, as the term suggests, considers “translation purposes, intentions and functions as determinants for the selection of translation strategies and, translation as a purposeful intercultural communicative act rather than isolated linguistic conversion” (Vermeer and Reiss, 1984: 119; Nord, 1997; Nord in Bian 2006: 44), in which, the translator selects proper translation strategies by balancing the speaker’s intention and the audience’s expectation. The skopos theory, as a theory of the translation process, not only considers the linguistic factors of the source text, but also the sociocultural, cognitive and situational contexts beyond the source text. Actually, “the mental world of the contextual adaptation theory” (Verschueren, 1999: 87) that has been reviewed in chapter two encompasses the speaker’s intention, purpose and motive for using certain expressions. But comparatively the skopos theory has given top priority to translation purposes because the underlying rule for translation is to achieve the translation purposes (e.g. Nord, 1997; Bian, 2006: 45; Munday, 2012: 122-125).

Actually, the three scholars of the skopos theory are slightly different in their preferences for the speaker’s intention and the audience’s expectation. Reiss and Vermeer tend to consider “the target

audience's expectations as the primary purpose of translation" (Vermeer, 1989: 234). In other words, the interpreter should respect the target text and the audience and "dethrone the source text" (Vermeer, 1986: 42) while Nord (1997), a key developer of the skopos theory as well as Vermeer's student, claims that the success of translation lies in a full consideration of the intentions and needs of all interlocutors. In other words, the interpreter should pay equal attention to the speaker's communicative purpose, the audience's expectation and the translation functions. In this sense, Nord's first contribution to the skopos theory and interpretation of "equivalence" in translation are quite similar to what this thesis has so far argued: translation is a comprehensive, dynamic, open intercultural act, in which the interpreter should not focus exclusively on certain factors but take into consideration of all sorts of dynamic contexts, the speaker's intention of using certain expressions, the audience's expectations and cross-cultural differences, based on which, selection of appropriate translation strategies can be made.

Another contribution of Nord to the skopos theory is the addition of "loyalty" into the theory, which is absent in the original skopos theory. The underlying principle of the theory is that "the translation strategy is determined by the purpose of the target text" and this might be understood as "the end justifies the means" (Nord in Bian, 2006: 45) and translators might want to override the source-text author's communicative intentions just to achieve the purpose defined by the client (who pays the translator) or to please the target audience. But translators are responsible for the effects their work may have for either the target audience or the source text speaker or the client or even the translator as an individual. This responsibility is what Nord called "loyalty":

...this responsibility translators have towards their partners in translational interaction. Loyalty commits the translator bilaterally to the source and the target sides. It must not be mixed with faithfulness, a concept that usually refers to a relationship between the source and target texts. Loyalty is an interpersonal category referring to a social relationship between people.

(Nord, 1997: 125)

Therefore, it is seen that it may be difficult for the translators / interpreters to precisely pin down the most crucial skopos that determines the selection of a certain translation strategy, in particular in a breathtaking conference setting where the interpretation should be given without perceptible delay. It is also "largely at the discretion (relying on her professional ethics) of the interpreter to justify the use of certain strategies according to a given situation" (Nord in Bian, 2006: 45-46). As other major theories in linguistics and translation studies, the skopos theory also encounters criticism through its development and application. Next, the researcher will discuss those criticisms and the responses from major scholars of the skopos theory.

Nord (1997: 109-122) has summarized major criticisms against the skopos theory:

- 1) It only suits non-literary translation, including interpreting but is not applicable to literary translation which does not necessarily involve explicit "translation purposes".
- 2) It focuses excessively on the greater contexts with inadequate attention given to the source texts themselves, such as lexical, syntactic and semantic layers.

In terms of the criticism that literary translation does not entail clear purposes, Vermeer (1989: 232-233) retorted that the purpose for the literary translator is to win more target readers with the translated work reprinted which means more remuneration. The researcher does not totally agree with Vermeer because literary translation may have other purposes besides the financial benefit, but he agrees with the skopos theory taking translation as a purposeful communicative act.

With regard to the second criticism, Nord reviewed the skopos theory with three modules: “the importance of the translation commission”, “the role of the source text analysis” and “functional hierarchy of translation problems” in her book *Translation as a Purposeful Activity* published in 1997. The three modules altogether constitute Nord’s translation-oriented text analysis. “The importance of the translation commission” (Nord, 1997: 59-62) illustrates the priority given to translation purposes which can be further divided as the intended text functions, the addressees (sender and recipient), the time and space of text reception, the medium (speech and writing), the motive (why the source text was written and why it is being translated).

“The role of the source text analysis” (Nord, 1997: 62-67), which resembles Halliday’s systemic functional grammar, analyzes the source text and discusses selection of translation strategies through such factors as subject matter, content, presuppositions, composition, non-verbal elements, lexic, sentence structure and suprasegmental features. “The functional hierarchy of translation problems” (Nord, 1997: 67-68) establishes a functional hierarchy when undertaking a translation, among which the most important issue is to make clear the purposes and expected effects of translation. Secondly, the translator should be aware of what functional and purposive factors have to be adapted to the cognitive needs of the target audience. Thirdly, the translation styles (source culture-oriented or target culture-oriented) are determined by the types of translation. Last but not least, the problems related to the source text can be addressed on the linguistic layer by integrating the second module: the analysis of the source text.

Nord defended the skopos theory from the second criticism by proposing to analyze the translation process through contexts, purposes and the source text. But it is argued that the source text should be synchronically analyzed with the specific situational, sociocultural and cognitive contexts, including the speaker’s intention and the audience’s expectations instead of being analyzed separately as irrelevant and stagnant modules.

In addition, the researcher of this thesis finds that the third point of the third module, namely, “translation styles are determined by translation types” requires further clarification. For instance, it is not clear what Nord means by translation types: interpreting or translating? Or, different text types of written translation such as scientific and technical translation, literary translation? Still or, different working modes of interpreting: consecutive interpreting or simultaneous interpreting? Likewise, Nord’s classification of “translation styles” as the domesticating and foreignizing strategies seems ambivalent. This is because Nord suggested “using foreignizing for those texts originally created for the source culture readers and domesticating for those texts aimed at a certain target reader group” (Nord, 2005: 189). This intervention runs counter to her own advocacy of “loyalty” (Nord, 1997: 125) which exhorts the translator to ponder the entire source and target factors (not just the factors of one side) before selecting a certain translation strategy. Besides, Nord’s allegation that the problems of the source text can be addressed simply on the

linguistic layer indicates that the skopos theory to a certain degree adopts a purely linguistic perspective. This researcher holds that both the translator and the theorist should reflect on the reasons for translation problems. The chances are that certain “problems” of the same source text may disappear with the contexts and purposes altered.

In overall terms, this thesis argues that, when studying translation strategies, the source text should be simultaneously analyzed with specific contexts and purposes whose changes may affect the existence of translation problems, solutions to those problems and corresponding translation strategies. To take these issues forward, the researcher will analyze the early skopos scholars’ emphasis on selecting translation strategies in line with the needs of the target receptors from the perspective of the distinct features of interpreting.

### 3.4.2 Analysis of the skopos theory’s emphasis on the target audience’s needs

The research maintains that the skopos theory plays an essential role in guiding the interpreter to select appropriate translation strategies because translation, as other human activities, involves motives, purposes, intentions, expected effects and functions. Just as that “the end justifies the means” (Vermeer and Reiss, 1984: 101; Nord in Bian 2006: 45), translation purposes influence or even determine strategic selections. The early skopos theory defined translation purposes as “catering to the receptors’ needs” (Vermeer and Reiss, 1984: 101), which echoes the contextual adaptation theory, the interpretive theory of translation and the dynamic-formal equivalence theory that receptors’ cognition, expectation and needs for comprehension should be the cornerstones for translation strategies to be selected. This researcher thus argues that the target audience should be prioritized when the translation purposes are considered. The reasons are as follows:

Firstly, smooth and seamless communication in a conference illustrates the success of the interpreter. The contextual adaptation theory, the interpretive theory, the dynamic-formal equivalence theory and the skopos theory all prioritize fluency in conference communication as the prerequisite for the flexible selection of translation strategies by the interpreter who should be released “from the corset of an enforced and hence often meaningless literalness” (Vermeer, 1989: 186). If she is inflexibly faithful to the source text and the speaker by literally conveying information incomprehensible, confusing, dispute-provoking and time-consuming to the target audience, the interpreter not only hampers communication but also betrays the source text and the speaker in terms of the interpretation effects. Therefore, the appropriateness of strategies is verified by the effects of intercultural communication<sup>7</sup> in conference setting. It is argued in the thesis that the appropriateness of translation strategies and the ideal effects of intercultural communication are in cause-and-effect relations with each other: the former guarantees the latter while the latter confirms the sensibility of the former.

Secondly, serving the audience is serving both the interlocutors as conference interpreting is a real-time and dynamic two-way communication in which both parties consecutively play one of the two roles of the “speaker” and the “audience”. The party being the “audience” at one moment cannot give appropriate feedback in line with the cognitive expectations of the party, which plays

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<sup>7</sup> Factors irrelevant to/not caused by the interpreter, such as the tensions between the parties, are excluded in the research.

the “speaker” now and is to play the “audience” the next moment, unless completely and accurately understand the source text. So the purposes, comprehension, cognition and expectations of the interlocutors are in an inextricably causal relation while advocating strategic selection from the audience perspective is not to side with any party<sup>8</sup> but to facilitate the intercultural communication by adapting to the communicative needs of both interlocutors. Overall, Vermeer and Reiss’s emphasis of “selecting the most appropriate translation strategies according to the expectations of the target recipient” (Shuttleworth and Cowie, 1997: 156) is reasonable and verifiable for the dynamic conference interpreting.

Thirdly, the principal quality assessor of conference interpreting is the target audience (actually the two parties). Seen as a process, interpreting involves three procedures: “comprehension, analysis and re-expression” (Gile, 1995: 80), among which the first two steps mark the interpreter’s internalized thinking activity which has integrated the source text, various contexts beyond the source text with her own subjective awareness while the last step serves as the final product of interpreting received and assessed by the target audience. Clients, in terms of interpreting, are interlocutors in need of interlingual and intercultural communication which cannot proceed successfully unless the audience comprehends the target text and gives appropriate feedback.

Overall, from the perspective of the specific working mode and the features of interpreting, the researcher holds that the quality assessors of interpreting are the interlocutors who consecutively become the “audience” in the interlingual and intercultural communication. Therefore, the researcher agrees with early skopos theory’s priority on target recipient in terms of translation strategic selection. The following subsection will reflect on Nord’s improvement on the skopos theory and, how the theory can help achieve the research aim. Besides, its interpretive role for literary translation and conference interpreting will be analyzed.

### 3.4.3 The end justifies the means: a critical reflection upon the skopos theory

This research supports Nord’s improvement upon the skopos theory: equal priorities should be given to the purposes of the speaker as well as the expectations of the audience. When conditions permit in the open, integral, dynamic two-way communication, the interpreter should convey the intentions and emotions of the speaker based on the meaning to the audience as completely and accurately as possible. This matters the success of the interpretation and thus demands higher professional expertise and ethics, as evidenced by Nord’s addition (1997; 2006) of “loyalty” to the skopos theory. Only until the emotions and the purposes of the source text are fully understood can the audience respond accordingly to make the communication logical, coherent and sustainable. In addition, when researching the interpreting process and strategies, sufficient attention should be given to the speaker’s cognition so that the reasons for selecting particular strategies can be analyzed more completely and objectively.

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<sup>8</sup> For some sensitive conference occasions such as diplomatic, business contract and military negotiations, each party may bring its own interpreter in its own interests. This research surveys press conference interpreting which usually uses only one interpreter. Besides, by considering the situation in which only one interpreter is used, the influence of interpreters’ subjectivity on strategic selection can be minimized. This is because “conference interpreting contrasts with community interpreting or the public service interpreting in the relative formality and standardization of the interpreter’s role and working environment with intervention to a much lower degree” (Setton, 2010: 67).

Interestingly, it is a similar structure as context-translator-researcher: the translator needs to adapt to the context to make choices of translation strategies, so does the researcher need to consider / restore the same context to study translation as a product (part of the conclusion of chapter two). Here again, the translator needs to ponder over all the translation purposes to choose a proper strategy while the researcher needs to take into account these purposes to describe and explain the translation.

This thesis therefore argues that translation purpose, as an integral part of the cognitive contexts, is determined by the motives, emotions, intentions and expectations of both interlocutors. The skopos theory, as a major theory studying translation from the cognitive angle, is a superb interpretive instrument for cultural interpretation under conference settings, because “it can be interpreted as assuming a post hoc explanation of why a given translation is as it is” (Chesterman, 2008: 370) with the cognitions of both interlocutors to be effectively analyzed. So the skopos theory is regarded as one of the kernel theories of this thesis.

How the skopos theory guides the strategic selection for literary translation and conference interpreting will be next discussed, supplemented by an analysis using the contextual adaptation theory and the eco-translatology theory. Literary translation is chosen as a retort against the criticism that this theory is not applicable to this translation area. Meanwhile, literary translation can hence be compared with conference interpreting, which is the primary translation mode of this thesis, so as to prove that the skopos theory can effectively guide translation and interpreting.

Viewed from the skopos theory, translation purposes, strategies and assessment criteria of the same literary work vary according to the changing times, contexts and reader groups. As Toury observed (2011: 172; cf. Tymoczko, 2007: 177), “changeability is inherent to translation acts”. From the perspective of the contextual adaptation theory, the birth of the source text embodies the author’s mental world, adapted to an ad-hoc sociocultural context as well as the needs of certain reader groups. However, the original author could never expect when (maybe 500 years after her death), where (probably a remote ethnic group with huge cultural differences from hers) and to whom (perhaps literature postgraduates or mentally disabled children) her freeze-framed work would be presented after she passed away (or even alive!). Only the translator can “help” the author to achieve different translation purposes using different translation strategies that adapt to different sociocultural contexts and cognitions of the target readers. As Delabastita posited (2011: 69) that “translation is one of the many ways in which a text can ‘live on’ beyond the linguistic and cultural milieu of its origin and find ever new readerships, thus releasing or prompting new meanings in the process”.

For instance, more than a century ago, China, the once powerful Oriental empire, began to seclude itself from the rest of the world with its citizens knowing practically nothing of the Western social customs, ways of thinking, values and religious beliefs. Consequently, “when Western literature was translated into China at that time, more often than not, domesticating, clarifying and omitting strategies were adopted because the Chinese readers would have been baffled, had the tremendous input of new ideas been foreignized” (cf. Yu and Chen, 2003: 70). By contrast, China today is enthusiastically integrated into globalization as an East Asian economic and cultural giant. As for the translation of the same literary works, foreignizing will be used more frequently, because Western economy, culture, politics, society, education, religions and so



on have been constantly introduced thanks to China's reform and opening-up program initiated since 1978. Besides, "foreignizing helps to bring in more Western cultural elements, which caters to the psychological needs of China's young generation" (cf. Xu, 1996; Yu and Chen, 2003: 71).

It is therefore evident that in order to evaluate a translated version, people not only need to consider if it is faithful to the source text, but more importantly, if the translator can achieve the specific translation purpose by adapting translation strategies to varied times and reader expectations. Otherwise, if a version is already perfect, why there keeps emerging new versions? From the point of the eco-translatology theory (Hu, 2008; 2011a), the previous versions are all eliminated because they do not cater to the new trend, social contexts and readers' expectations. In this sense, it cannot be alleged that a version is readable anytime and anywhere because times, readers' aesthetic criteria and psychological needs are constantly changing. Nor should readers be too critical to the previous versions in their modern eyes because these versions met the needs of specific times, societies and reader groups.

Overall, to achieve the ideal effects among a specific reader group in a specific time, it is argued by the researcher that the literary translator should adapt to the dynamic contexts of the time, including the target readers' expectations given the changes in time and space between the source text and the target text. Comparatively, interpreting, as a real-time, spontaneous, oral intercultural communication determines that the impact of the original speaker's purposes is durable. Next, how the skopos theory guides the selection of translation strategies for conference interpreting will be analyzed.

From the perspective of the skopos theory, the thesis argues that the interpreter should make the interpretation as succinct and fluent as possible by fully taking into account the target audience's expectations due to time constraints, the fact that the speaker and the audience swap roles consecutively as the conference proceeds and the final and most immediate quality assessor is the target audience (a conclusion drawn in 3.4.2).

However, different from the remote and stagnant relations between the author, the translator and the readers of literary translation, interlocutors including the interpreter in the dynamic, two-way communicative conference interpreting contexts are "in the same boat", sharing most of the same or similar contexts: situational, co-textual, psychological contexts, which constitute what Lederer calls (2010: 175) "the extralinguistic knowledge or the overlapped sense". Viewed from the internal system of interlocutors, the exchanges of information are co-textual. If the interpreter, sandwiched in between, neglects the communicative intentions and emotions of the speaker, the audience's response based on this interpretation may not meet the speaker's expectations, which may affect negatively the interlocutors' emotions as well as the conference atmosphere. Viewed from the external system of interlocutors, it is common that some bi-linguists may attend the conference without participating in discussion, who may give negative comments on the interpretation if some exquisite expressions, underlying intentions and emotions have not been appropriately rendered.

So, the interpreter should re-express such delicate cultural features as poems, idioms, sayings that illustrate the speaker's deep intentions and emotions as appropriate as possible by judging flexibly the degree to use foreignizing based on the situational context and the audience's

expectations. The interpreter, not as a soundboard but a mediator engaged in promoting smooth intercultural and interlingual exchanges, should modify and even filter such inappropriate dictions as tongue slips, strong expressions, and unsuitable cultural quotations through a swift analysis of the intention of the speaker, the situational context and the audience's expectations. In terms of translation strategies, it is justifiable that the interpreter may clarify or omit parts of the content of the source text according to the communicative purposes.

In conclusion, as a practical translation theory, the skopos theory guides the interpreter to pay greater attention to the purposes, intentions, motives of the speaker and the cognitive expectations of the audience before selecting appropriate translation strategies. So far, both macro and micro factors relevant to the interpretation of cultural expressions have been discussed in detail. From the macro perspective, the selection of translation strategies is determined by manifold dynamic contexts in which interpreting is undertaken, including situational contexts, sociocultural contexts, psychological and cognitive contexts which encompasses the micro purposes, motives and expectations of both parties. It is argued by the researcher that only until the various external contexts and the internal communicative purposes are taken into account can the interpreter make the most appropriate strategic selection based on the source text.

The last section of this chapter discusses another theoretical approach to the translation of the culture-specific expressions: the descriptive translation studies approach, which is also deemed as "indeed one of the paradigmatic sea-changes in Translation Studies" (Hermans, 1999: 1). Therefore, it is of great importance to review it both in the perspectives of theoretical framework and methodology. In order to make the name of DTS consistent in this thesis both in the literature review and the methodology chapters, "paradigm" rather than "approach" is used.

### **3.5 The descriptive translation studies paradigm**

#### **3.5.1 Approach or paradigm**

It is physicist Thomas Kuhn that coined (1962/1996: 10) the notion of paradigm that "scientists work within a world view informed by a shared set of basic assumptions, models, values and standard methods and a prevailing paradigm may be ultimately challenged and replaced by a new one" (cf. Pöchhacker, 2004: 67; 2006: 224). It has been used by interpreting scholars in various ways. For instance, Moser-Mercer (1994) used it to distinguish the two different research communities in Interpreting Studies: the liberal arts and the natural science community. Others, like Shleisinger (1995) applied it in a more specific sense of research approaches informed by a given theoretical and methodological framework. And recently Pöchhacker (2006: 224-228) has observed that five paradigms exist in the study of interpreting.

It is evident that there is no really a clear dividing line between paradigm and approach and in fact they have been used interchangeably by translation scholars. For instance, for Marinetti, the cultural turn theory represents the cultural approach but for Pym it is the cultural paradigm (cf. Marinetti, 2011; Pym, 2014). Some scholars such as Lederer posited (2003; 2010) the interpretive theory of translation as the interpretive approach while others like Pöchhacker categorized (2006) it as the interpretive theory of translation (ITT) paradigm. Even the same scholars may use both terms for the same entity in their works. For example, the interchangeable use of the descriptive

approach and the descriptive paradigm can be found in Munday (2012) and Pym (2014).

It is argued by the researcher when deciding between approach and paradigm, the most crucial is to follow the name used by the founder / the leading scholars of the theoretical / methodological entity. For example, Seleskovitch, Lederer and the other key members of the Paris Interpretive School categorize the interpretive theory of translation as an “approach” (e.g. Seleskovitch, 1978; Lederer, 2003; 2010; Setton, 1999; Gile, 2003), so the theory might as well be called as approach in Translation Studies. Another case in point is the descriptive translation studies paradigm that has been named by its founder Toury (1995) as a paradigm, so it is advisable to continue using it in the foregoing research.

With this made clear, it is evident to find why the researcher has used approach and paradigm for different theories so far. The cultural turn theory has been categorized as an “approach” not only by scholars within the school but also many generic translation scholars. For example, Marinetti who has been referred to earlier was actually apprenticed to Susan Bassnett, the founder of the cultural turn theory. Chesterman and Munday, two generic translation scholars (scholars who are interested in a wide range of issues related to translation instead of focusing on a specific sphere of study), have used approach for the theory (Chesterman, 2005: 25; Munday, 2012: 352). ITT, as posited earlier, has been defined as an approach. The dynamic-formal equivalence theory and the skopos theory have been classified by Nida (1964) and Nord (1997) as the dynamic equivalence approach and a functionalist approach respectively. Therefore, for these theories, approach rather than paradigm has been used. The rest of this section will discuss Toury’s descriptive translation studies paradigm, one of the most influential paradigms to date in Translation Studies, based on which the theoretical-methodological framework of this thesis will be established.

### 3.5.2 Review of the prescriptive translation studies paradigm

As analyzed in the first subsection, the use of paradigm is manifold and various paradigms can be found according to different ways of classification. But so far it is widely recognized (e.g. Toury, 1995; Simon, 1996; Hermans, 1999; Wang, 2013; Pym, 2014), at least from a macro perspective, there exist two polarized paradigms in Translation Studies: the prescriptive and the descriptive paradigm. The prescriptive translation studies paradigm (PTS) prescribes translation strategies / methods for a certain culture, dogmatizing “how a translation should or should not be” (Simon, 1996: 7). It assumes that the aim of Translation Studies is to explore texts in order to look for the problematic cases of translation and to provide solutions for them, as evidenced by the words of Newmark, one of the translation scholars who strongly support PTS:

Translation theory’s main aim is to determine appropriate translation methods for the widest possible range of texts or text-categories. Further, it provides a framework or principles; restricted rules and hints for translating texts and criticizing translations, a background for problem-solving.

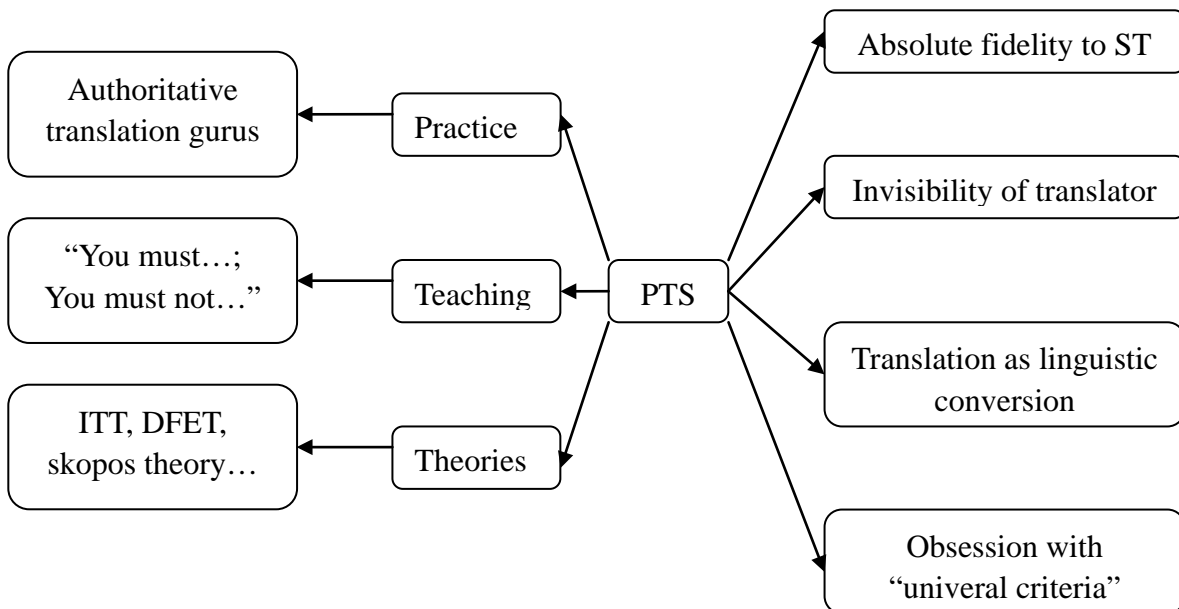
(Newmark, 1988: 19)

The most distinctive features of PTS are: firstly, it is source text based with the translation and the translator “faithful to the source text and the original writer respectively” (Toury, 1995: 80-81). In

other words, translation quality and ethics are gauged from the perspectives of the source text and the source writer with the translator almost “invisible” (Venuti, 1995/2008), as evidenced by the negative and passive metaphors such as “the translator as slave to the author or copyist; as mirror or conduit” (St. André, 2011: 84). Secondly, more often than not, translation is simply seen as a conversion between languages, “with the greater cultural context ignored” (Snell-Hornby, 1988; Bassnett and Lefevere, 1990). Thirdly and the most vulnerable feature of PTS is that it aims at proposing universally applicable translation criteria that can guide translation practice and tackle translation problems, thus ignoring “the elusive and relative nature of meaning and equivalence” (Colina, 2011: 43; cf. Marinetti, 2011: 26; Pym, 2014: 86), “the changeability inherent in the area of Translation Studies” (Tymoczko, 2007: 177; cf. Toury, 2011: 172) and “involving an excess of subjective value judgments from the researchers” (Hermans, 1999: 19; cf. Mu, 2011: 111). PTS is illustrated with figure 3.7 which includes its features and influences.

PTS held sway of translation theory and practice most of the history of human translation, which may be attributed to the nature of translation as a practice-oriented craft, as evidenced by the fact observed by Pym (2014: xi) that “the majority of translation theories center on equivalence and other practical issues in translation”. Up until the second half of the twentieth century, western translation theories seemed locked in what Steiner (1998: 319) calls “a sterile debate over literal (word-for-word) and liberal (sense-for-sense) translation” that goes back to Cicero (106-43 BCE) and St. Jerome (347-420 CE). As reviewed in 3.1.2.1, even the foreignizing and the domesticating strategies named by Venuti (1995/2008) are in fact derived from these two prescriptive prototypes. Such translation gurus as Cicero, St. Jerome, Tytler in the West and their peers in China such as Dào’ān (道安, 312-385 CE) have prescribed a host of classical rules about how a good translation should be for literary, religious and many other types of works.

Figure 3.7 Features and influences of PTS



Evidently, “the sphere where PTS is most applied to is translation teaching” (Schäffner, 2010: 237; Mu, 2011: 113) for which there exist certain translation norms expressing social notions of correctness or appropriateness and is supposed to abide by. Such prescriptive norms can manifest themselves in textbook formulations such as “a translator must (not) or should (not)”. Flouting

these norms will result in sanctions or punishments. For instance, a teacher may give a translation student a poor mark due to the many errors found in his or her translation. Moreover, the interpretive theory of translation, the skopos theory and the dynamic-formal equivalence theory are intrinsically prescriptive theories because all of them exhort translators / interpreters to take certain actions in a rather prescriptive tone. For instance, the interpretive theory requires that “the conference interpreter must extract sense from words without being trapped into word-for-word interpreting” (cf. Lederer, 2003: 115). Nida also admonished (1964: 167-168) translators “to minimize the ‘foreignness’ of the ST so that the TT language will not show interference from the SL”. The skopos theory asserts that “translation is a purposive act and translators should take into account various purposes involved in the translation process” (Nord, 1997). So why these prescriptive theories are still integrated into the theoretical framework of this thesis? This question will be answered as a by-product of a critical review of the Descriptive Translation Studies (DTS) in the foregoing subsection.

### 3.5.3 Review of the descriptive translation studies paradigm

Since the 1970s, particularly since “the development of Translation Studies as a distinct discipline” (Holmes, 1972) and the cultural turn since 1990s, a growing number of translation scholars have been advocating the descriptive translation studies paradigm (e.g. Toury, 1980; 1995; Holmes, 1988; Hermans, 1985; 1995; 1996; 1999; Tymoczko, 2007; Chesterman, 2008) as more and more disadvantages of PTS have been found and roundly criticized. DTS demonstrates that correlations between actual translations and cultural perspectives diverge radically from time to time and from place to place, thus “challenging all normative, prescriptive and positive pronouncements about translation” (Tymoczko, 2007: 177). Thus, criticizing prescriptive, source-oriented approaches that prescribed correct ways of translating, Toury underscored (1995) the importance of studying actual translations in the form of large-scale case studies by fully taking into account the cultural and historical conditions under which they occur.

The core idea in DTS is that Translation Studies is aimed at “describing the phenomena of translating and translations as they manifest themselves in the world of experience” (Toury, 1985; cf. Holmes, 1988: 71). Toury’s DTS focuses on “facts of real life” (1995: 1) and for the purpose of studying translation as cultural facts, Toury presents a three-stage methodology: firstly, a descriptive-explanatory analysis of large-scale translation products under real-time contexts using a coherent theoretical framework; secondly, identifying and generalizing the regularities governing the use of translation strategies (i.e. translation norms) for the translation behaviour studied given the specific contexts; thirdly, comparing and replicating more homogeneous cases to verify or reject the norms deduced (Toury, 1995: 36-39). Clearly, the aim of Toury’s case studies is to distinguish tendency, rather than cause-and-effect relations of a certain translation behavior, to make generalizations regarding the decision-making processes of the translator (as manifested by the translation strategies she selected) and then to reconstruct the norms that have been operating in the translating process and make hypotheses that can be tested by future descriptive studies. Next, the features of DTS will be highlighted from four perspectives: norm; contextualization, description plus explanation and product vs. process.

### 3.5.3.1 Translation norms in DTS

Translation being “defined as socially contextualized behavior” (Katan, 2009: 91; Munday, 2012: 297) requires an explanation of the sociocultural constraints that determine translators’ selection of translation strategies. These constraints can be absolute rules or pure idiosyncrasies as the two extremes, with norms as a graded continuum in between. Norm of DTS thus refers to regularities of translation behaviour within a specific sociocultural context. In short, “translation is defined as norm-governed behavior” (Toury, 1995; cf. Schäffner, 2010: 237).

However, translation norms of DTS are intrinsically different from the translation criteria of PTS. DTS is aimed at describing, understanding and explaining the regularities that are representative of translational phenomena through contextualized, large scale case studies under a rigid theoretical framework. “Norms thus emerge as explanatory hypotheses of observed results of behaviour rather than entities in their own right” (Toury, 1999: 15). They are tested against future descriptive case studies and are only valid for a certain translational phenomenon under given linguistic and sociocultural conditions. This is because in the viewpoints of Toury and many other descriptivists and culturalists, “equivalence is a descriptive term, denoting concrete objects: actual relationship between actual utterances in two languages and equivalence of translation is not defined a priori but profiled through a descriptive process” (Toury, 1980: 39; 113; cf. Chesterman, 2000: 48; Tymoczko, 2007: 155; Katan, 2009: 83; Rosa, 2010: 100; Marinetti, 2011: 26; Williams, 2013: 38). By contrast, the translation criteria of PTS are often derived from “isolated examples rather than an organized whole” (Toury, 1995: 81) and are “the experiential summary of a certain [famous] translator based on his translating certain types of work” (Chesterman and Wagner, 2002: 6).

Therefore, on one hand, they cannot be truly universally applicable because translation strategies may need to be altered with changed contexts, target receptors, purposes and so on which fundamentally results from the plain fact that change or dynamism is inherent to translation practice and theory. Just as Tymoczko argued (2007: 156), “it is rather difficult to imagine that the interpreting norms inducted from an illiterate population in South Africa can be applied to literary or audiovisual translation in Europe”. On the other hand, it is highly likely that the translation criteria proposed by different people (e.g. translation gurus, scholars and so on) may vary or even contradict one another due to their different practical areas. Interestingly, Chesterman has enumerated some self-contradictory criteria:

Translation should stay as close as to its original; literal translation should be avoided to prevent the translation from being a mirror of its original. Poems should be translated into poems; poems should be translated into prose. What matters most is fidelity to the writer; being faithful to readers is most crucial.

(Chesterman and Wagner, 2002: 6)

The review of DTS translation norm above has two primary implications for this thesis. Firstly, the translation norms for the Chinese culture-specific expressions used in the Chinese Premier’s press conference are, argued by the researcher, “domestic rather than universal” (Katan, 2009: 83), as many other norm-generating descriptive case studies have shown so far. Intrinsically speaking,

this is because meaning that is centered on by Translation Studies is per se indefinite with myriad variables. The change of even one variable may result into a corresponding change of translation strategies. Therefore, it makes sense that the translation norms to be deduced from this thesis are only applicable to the specific research topic.

Secondly, ethnographic surveys of the interpreters who have not served the Premier's press conference will not be carried out because by doing so it is actually following "the roundly-criticized PTS, namely evaluating subjectively what translation strategies are proper, or whether a translation is good or not" (e.g. Toury, 1995: 2; Simon, 1996: 137; Chesterman, 2006: 2; Xie, 2007: 16; Munday, 2012: 297). More specifically, the respondents may vary dramatically with regard to their specialist areas, educational backgrounds, and overall attitudes towards interpreting and so on. As practitioners, they have neither experienced the press conferences nor done any research similar to this thesis. Therefore, asking them to evaluate the government interpreters' performance can hardly guarantee that their feedbacks are not subjective, random, idiosyncratic, biased or even contradictory. It would be more difficult to associate these multifarious elicitations with the translation strategies genuinely used in the press conference, let alone generating any trustworthy and testable translation norms simply because it is impossible to validate their evaluations. As for this viewpoint, descriptive translation scholar Kalina posited:

In terms of conference interpreting [strategies], even large-scale ethnographic surveys failed to produce a conclusive, uniform picture of preferences or expectations of users or interpreters themselves. Obviously, they respond subjectively and not necessarily in accordance with their actual preferences in the conference situation. ...There is no guarantee that what respondents state in surveys actually reflects their choices in practice.

(Kalina, 2012: 135)

Besides, Toury also warned that "such explicit statements may be incomplete or biased in favour of the role played by the informants in the sociocultural system and are therefore best avoided" (Toury, 1995: 65). So translation norms for the research topic of this thesis will only be deduced based on "treating translation as real cultural facts" (Toury, 1995: 1) and by describing and explaining the contextual and the textual data through large scale case studies, which is inextricably intertwined with such other features of DTS as contextualized, descriptive, explanatory and product-oriented.

### 3.5.3.2 Contextualization in DTS

Setting the framework for a descriptive-explanatory approach in Translation Studies, Toury took the position (1995: 174) that "contextualization should be one of the most fundamental aspects in investigating translation products and processes". When reviewing translation norms for written translation, Schäffner observed (2010: 238-239) that "in order to identify translation norms, both textual and extratextual source are investigated". She views textual sources as the translated texts themselves and extratextual sources as including evaluative writing on translation (e.g. reviews, essays) and paratexts (e.g. translators' notes, footnotes, prefaces). It is argued by this researcher of this thesis that these extratextual sources are actually contextual data, a type of data that tries to

restore the given situation when / where specific translation process takes place.

With regard to the research topic of this thesis, the textual sources are clearly the bilingual parallel corpora built from the coded transcriptions that will be transcribed by the researcher from the video recordings of the ten press conferences from 2004 to 2013. The extratextual / contextual sources will consist of some of (China's) most influential mainstream media's online coverage of the press conference (e.g. *Xinhua News Agency*; *Sina Portal Website*; *China Daily*; *the Economist*), the feature reports of the press conference interpreters usually through studio interviews, and the speeches (in forms of texts, videos) delivered by the press conference interpreters to China's famous universities and Chinese Government's Offices of Foreign Affairs at the provincial and municipal levels. With the combination of textual and contextual data, on-site translation strategies for the Chinese cultural expressions occurring in the ten press conferences can be systematically described and explained using the corpus-based contrastive analysis method (see further in 5.4).

### 3.5.3.3 The descriptive-explanatory nature of DTS

Description is formulated by Chesterman as: "to describe what translators do, what strategies they use and what roles they play, under given linguistic and socio-cultural conditions" (2000: 48). It is also regarded by Holmes (1972/1988: 73) as the first step towards theories "which will serve to explain and predict what translating and translations are and will be". Explanation is therefore the second goal of Translation Theory, which tries to find reasons for the use of certain strategies. It can be inferred from these two steps that when carrying out description, the researcher does need to analyze principally quantitatively the large scale textual sources (corpora in this thesis) for the hypothetical norms to be generated (e.g. which strategy is most / least frequently used). Once the hypothetical norms are deduced, they are further tested against more case studies before they are (temporarily) finalized. Then, qualitative analysis is carried out of the textual sources within the framework of contextual sources so as to explain why such norms hold. As Chesterman observed (2008: 370), "between description and explanation there is no really a clear dividing line".

This view is developed by the researcher of this thesis as there is no real need to demarcate in a completely clear fashion description and explanation because any good description can increase our understanding of a phenomenon too. In addition to contextual data, the descriptive researcher does need a rigid theoretical framework for explanations in that "theories can be used to interpret data" (Tymoczko, 2007: 146). As Toury (1992: 185) puts, "Only studies which are indeed carried out within a defined theoretical framework deserve to be regarded as research activity in the first place". However, "we have no reason to suppose that only one kind of explanation would suffice to account for all the complexities of translation" (Chesterman, 2008: 371). So it is essential, as the researcher of this thesis argues, to integrate into the theoretical framework multiple translation theories with each as "a powerful lens for seeing and experiencing the things that they recognize as real" (Robinson, 1997: 37; see further 5.1.2).

With regard to the third goal as posited by Holmes for Translation Studies, the researcher of this thesis argues that the predictive power of translation theories as well as specific translation norms are weak due to the numerous variables involved in the translation process, which might relegate such prediction to "a general and imprecise nature" (Chesterman, 2007: 3). As analyzed in 3.3.2,



the indeterminacy of meaning and instability of translational equivalence support the claim held by many translation scholars that “translation is not a science but an exact art / craft” (e.g. Steiner, 1998: 294; Berman, 2009; Levý, 2011).

The researcher of this thesis takes an eclectic viewpoint of this claim. On one hand, he agrees with most of DTS ideas with “an empirical / positivist core” (Ruano, 2006: 44; Williams, 2013: 44). Only in this way can authentic case studies be analyzed and norms that reflect what happens in reality be deduced. Rather, a prescriptive approach such as eliciting comments from inexperienced informants in a de-contextualized manner (namely not in the real context where the interpreting act takes place) will only generate idiosyncratic and illogic feedbacks which are lacking in “the ecological validity of interpreting” argued by most scholars of Interpreting Studies (e.g. Gile, 2012: 74; Li and Tang, 2012: 21; Wang, 2012: 94).

On the other hand, it is argued by the thesis that both translation practice and research are not subjectivity-free but both require a strong hermeneutic component. Translation Studies has increasingly abandoned the view of translators as neutral code-switchers, in the words of Williams (2013: 118), which in turn is fundamentally determined by the indeterminacy of meaning: myriad contextual variables plus the translator who is a human being with emotions, values, preferences and so on. Similarly, most empiricism / positivism today are of a less ambitious and more cautious kind, typified by the fact that most DTS scholars nowadays will wholeheartedly agree with postmodernists on the basic premise that “descriptive neutrality is just unfeasible” (Halverson, 2010: 382; cf. Tymoczko, 2007: 164; Williams, 2013: 45). As Crisafulli, an influential DTS scholar observes:

Empirical facts do not exist independently of the scholar’s viewpoint; indeed, it is the scholar who creates the empirical facts of the analysis by making observable...data relevant to his/her perspective. ... [Value] judgments influence the selection of data and the categories of analysis, as well as the explanatory theories used to organize the data and the categories. ...[The] process of selecting data — like the ensuing textual analysis itself — is a complex interpretive act.

(Crisafulli, 2002: 32-33)

Such interpretive component is especially essential to descriptive-explanatory translation research, as evidenced by several descriptive case studies within a hermeneutic tradition which take as their theoretical point of departure the assumption that translation is a form of interpretation (Lefevere, 1992; Koster, 2000; Venuti, 2011: 230-247; Rizo-Patrón, 2012). Moreover, this hermeneutic vein is manifested in the cultural turn theory (see Marinetti, 2011: 26) and the interpretive theory of translation (see Pöchhacker, 2010: 153) and many other influential translation theories around the world.

Hermeneutics as a modern language philosophy has been described as a theory of comprehension (e.g. Steiner, 1998: 249; Stolze, 2011: 141; Munday, 2012: 242; Pym, 2014: 89). Hermeneutics is asking about the conditions of understanding and the personal act of comprehension. The essence of the hermeneutical philosophy is that the individual as a historical and social person who wants to orient him/herself in the surrounding world, understand others, and act in the society and this is

relevant for translation. The German Protestant theologian and philosopher Schleiermacher, who drew the influential analogy of “whether to move writer towards reader or vice versa” (1813/2004: 49), is seen as the father of Hermeneutics as a language philosophy.

It is now a consensus within the subject area that (comparative) literary studies and philosophy are among Translation Studies’ earliest feeding disciplines. They belong to humanities which emphasize meaning and context. As Tymoczko put it: “case studies, particularly literary translation analysis, rely primarily on personal readings and a hermeneutic method not fully amenable to replicability” (Tymoczko, 2007: 166; cf. Chesterman and Williams, 2002: 59). Nowadays, a growing number of translation scholars appeal that hermeneutics / personal interpretation should be integral to translation research.

For instance, Pöchhacker after comparing the conceptual approach and the empirical approach in Interpreting Studies, exhorted (2006: 230) the researcher “to become aware of the need to impose a personal interpretation within some coherent theoretical framework”, an appeal that echoes what Hermans observes (1999: 50-71): “the descriptive researcher cannot be wholly neutral, detached, objective or external. ...[And] due amount [not an excess] of value judgments is necessary based on a rigid framework”. Others, like Pym (2013: 1-14), in an article addressing the problems found in PhD supervision of translation students, claims that “translation research, by its very nature, requires a strong hermeneutic part. ...[which] should be an integral training component for PhD candidates of Translation Studies”.

In sum, the descriptive-explanatory nature of DTS enables “intuition and observation to have a role to play” (Hatim, 2013: 89) because the researcher of this thesis argues that to explain, one is at the same time to facilitate understanding, comprehension and that is the domain of hermeneutics. Just as the translator needs to interpret the other interlocutors’ meaning, translation researchers, particularly those who follow the descriptive paradigm, do need to impose a due amount of personal interpretation to describe and explain the data throughout research.

#### 3.5.3.4 The product-oriented nature of DTS

Last but not least, it is argued by the researcher that this thesis following the descriptive paradigm will focus more on translation product than the translation process, which per se stands out as an originality because “the majority of investigations in conference interpreting so far focused on the translation process, particularly using the neurological, psychological and cognitive approaches in a mock experimental environment” (Diriker, 2008: 209; cf. Wang, 2012: 99).

It is argued that two reasons may apply for the consecration of experiment in conference interpreting studies. Firstly, the mystery of interpreting captures widespread attention from physiologists and psychologists. For instance, they are amazed at how the simultaneous interpreter, facing the daunting situational pressure and time constraints, can interpret at practically a same pace with the source speech. By contrast, a written translator is often entitled to ample time and opportunities to conceptualize and revise her translation, thus not as attractive to researchers from other disciplines, except for such emerging areas as machine translation and translation memory software.

Secondly, unavailability of authentic conference audio / video recordings makes experiment more often than not the only means to studying interpreting. The difficulties with securing interpreting products are manifold. For instance, the researcher has no access to the venue to observe / record on-site simply because the information of the conference is classified or there are other security concerns. By contrast, it is clear that this thesis will take primarily a sociocultural rather than neurological or other natural science approaches to conference interpreting products instead of process. The availability of the press conference in full-length videos online makes this possible.

One issue that deserves noting here is although Toury primarily concentrates on analyzing translation products, he stresses (1995: 174) that “this is simply to identify the translator’s decision-making processes”. Throughout this thesis, contextualization of the translation product is emphasized in three main strands: situational, sociocultural and cognitive, as confirmed by the six theories that have been critically reviewed so far. As a matter of fact, the study on the videos of the press conference can be deemed as “indirect observation” (Pöchhacker, 2004: 64) given the research nature because the conferences are truly reflected with such videos.

In sum, the thesis will discover the translation norms for the Chinese culture-specific expressions used in the Chinese Premier’s press conferences through describing and explaining the translation strategies used in the real contexts, which complies with the requirements of DTS that hinge on a coherent theoretical framework, large-scale textual data and real extratextual / contextual data. In this way, not only the use of these translation strategies for the research topic can be described but also, the situational, sociocultural and cognitive reasons for the regularities reflected in the use of the strategies can be explained, a process that entails a due amount of personal interpretation and conceptual / hermeneutic analysis but still intrinsically differs from the prescriptive approach that would otherwise elicit statements from informants who have no experience in the Premier’s press conferences through de-contextualized interview and questionnaire, which lacks “ecological validity” (Saldanha and O’Brien, 2014: 28).

It is acknowledged that these norms to be deduced from this research have limited transferability because translation norms are complex and need to be contextualized. They reflect only the regularities of the use of translation strategies for specific translation act in a given situation and are prone to changes due to the numerous variables involved in the translation process and the subjectivity of the translator. Since theoretical framework is of great importance, the researcher has established one with six kernel translation theories subsumed by taking into account the research nature and the research object.

A question was raised in the previous subsection of why such prescriptive theories as interpretive theory, skopos theory and dynamic-formal equivalence theory are recruited into a framework that is labeled as following DTS. After reviewing DTS elaborately in this section, it is clear that on one hand, these prescriptive theories are per se hypotheses as translation norms which cannot be universally applicable. Therefore, it is crucial to establish synergy among these theories to enhance the interpretive power of the theoretical framework.

On the other hand, these theories themselves were proposed based on large-scale professional and training experience which can in turn inspire (although in a slightly prescriptive tone) future professional and training practice. For instance, the interpretive theory was proposed based on

large-scale observation of conference interpreting practice and training. The dynamic-formal equivalence theory was founded on the tremendous translation work of Bible led by Nida while the inception of the skopos theory is attributed to the substantial studies of various text types, particularly non-literary types like commercial, technical and political translation. Implausibly, all these seemingly prescriptive theories have a descriptive nature. Even DTS itself has an implicit prescriptive nature as Pym posits (2014: 72) “the concept of norms nevertheless allows a kind of prescriptivism to be introduced into descriptive studies, almost through the back door”. DTS can identify the norms by which a translation may be considered good by people in a certain place and time. This has allowed for a certain application of DTS in the training of translators and interpreters. Therefore, by the end of this section, the researcher argues that by following the large-scale descriptive case studies, prescriptions with limited transferability can be proposed, which will further translation practice and training as well as future research.

## **Conclusion:**

In summary, the theoretical framework of this thesis is initially established in this chapter, which follows the descriptive paradigm by constituting a potentially interpretive framework with a few kernel translation theories. However, the chapter did not begin with DTS but with reviewing the most kernel translation theories related to the research topic because it is argued by the researcher that only until the research object as well as the research nature of the thesis are gradually defined can he gets a clear picture of how the theoretical framework be properly constructed.

In a nutshell , the researcher argues that to consider the interpretation of cultural expressions, the greater cultural situations, particularly those on the sociocultural dimensions cannot be ignored, which has previously been strongly advocated by culturalists in Translation Studies. Intrinsically speaking, this is because translation is not a static word-for-word transfer between two texts with the translator invisible but, a bilingual, bicultural purposive communicative act intervened by the translator in dynamic contexts. The culture-oriented research of translation strategies by Venuti was critically reviewed with two implications claimed on the thesis.

On one hand, it is crucial to consider Venuti’s dichotomy of foreignizing and domesticating as two descriptive categories that will be used to code the TT-ST corpora of the Premier’s press conferences, a routine practice by a growing number of descriptive case studies nowadays. This is fundamentally because to explore how the cultural expressions were interpreted, or in the words of DTS, to discover the translation norms, it is firstly essential to identify the categories of translation strategies from the corpora of the press conferences. Foreignizing and domesticating strategies have actually long been used by translators and interpreters for millennia, so they do have withstood the test of time and space and can be used as stable categories that can further describe specific translation behavior.

What is not certain here is only which strategy of the two is applied when there are only such two strategies to be considered. It is therefore argued by the thesis that the other side of the two strategies is that it is crucial to put the selection of translation strategies in a dynamic perspective due to the change inherent in translation (ie. defining / interpreting meaning) with numerous variables. Venutician valorization of foreignizing for the sake of minority cultures is criticized in this section for going too far to the ideological extreme.

In sum: the cultural turn theory on one hand is essential to the analysis of culture-specific expressions through the lens of the greater cultural contexts but on the other hand due to the research aim that explores cultural translation in the conference interpreting setting, it reflects the need to fully consider the distinct features of conference interpreting which has seldom been applied with the cultural turn theory.

The interpretive theory of translation was argued to be useful to explain how the culture-specific expressions will be interpreted when they can neither be foreignized or domesticated for certain contextual reasons, particularly under the conference interpreting setting. More importantly, from the deverbalization hypothesis of ITT, which exhorts the conference interpreter to only transfer meaning rather than words, clarifying, the third translation strategy for the research object of this thesis was deduced.

Clarifying is defined by the researcher as a translation strategy with which the interpreter neither pays too much attention to preserving the original form of the source text (ie. not using foreignizing) or uses a target language equivalent for the cultural expression (ie. not using domesticating), but only explain in a plain and succinct manner the most essential meaning. This new category is rather appropriate for the research aim and is claimed as the third strategy beyond the classic dichotomy of foreignizing and domesticating. It was also pointed out in this section that ITT has a weakness of overstressing the semantic meaning of the source text while understressing its form. It is recognized nowadays by translation scholars that linguistic form and style are sometimes inexplicably intertwined with meaning itself, particularly for culture-specific expressions found in literary works.

To offset this drawback, Nida's dynamic-formal equivalence theory based on Biblical translation, particularly the difficulties with translating cultural items in Bible, was reviewed and thoroughly compared with ITT in both 3.2 and 3.3. Besides, such key translation notions as equivalence and translatability were also critically reviewed. The researcher agrees with many translation scholars that ST-TT equivalence is unstable in that meaning is shaped by numerous textual and contextual variables, which can be interpreted and reinterpreted in many different ways because the values, ST perceptions, aesthetics, attitudes towards translation and so forth may vary from individual to individual.

Therefore, as the researcher argues, translation is never about absolute faithfulness to a text but contextualization should be the first and foremost step for a translator and a researcher to consider the selection of translation strategies. Besides, the translator exercises her subjectivity on a basic premise that she is professionally ethical, as argued by the researcher. This is because according to the Eco-translatology theory, only a professionally ethical translator will survive the translation eco-system which selects her. She is sufficiently ethical to not allow her subjectivity to go beyond the contextual constraints. Due to the instability of equivalence and indeterminacy of meaning, cultural gaps and omissions are natural. Therefore, based on reviewing translatability, the fourth and also the last translation strategy for this research aim was proposed. The strategy is named as omitting with which the interpreter will not interpret the cultural expression at all due to various contextual reasons. It is claimed as the last strategy for the Chinese cultural expressions because all the other three translation strategies proposed so far attend either form or content of

the source text with different foci while by using this radical strategy, the translator will entirely dismiss the expressions in the target text.

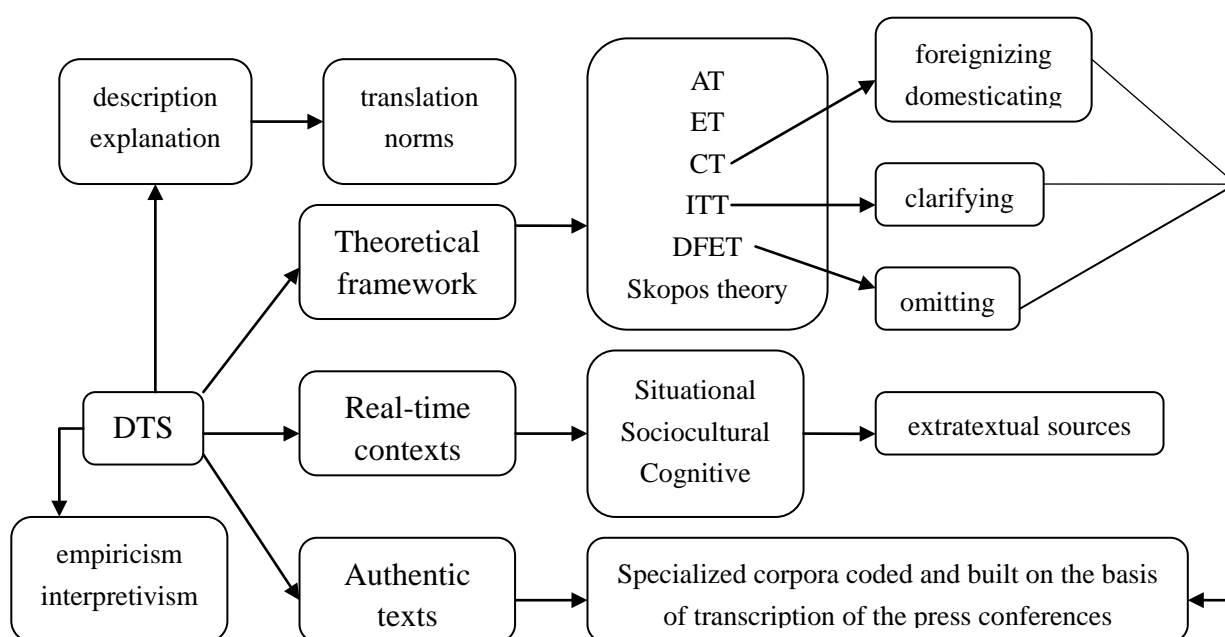
As an important way of intercultural communication, translation does have purpose or purposes to achieve desired translation effects. Nida's dynamic-formal equivalence theory centers on translation effects while it is argued by the researcher of this thesis that translation purposes be taken into account when the use of translation strategies is studied. That explains why the skopos theory has been reviewed and subsumed into the theoretical framework. It is argued in the section that the purpose of the target audience, namely their expectations, motives and so forth should be given more attention if there exist competing purposes (ie. skopos) in the conference interpreting setting of the Premier's press conference which uses consecutive interpreting.

The interlocutors, as it is argued, act as the target audience consecutively: when the Premier is talking, the press is the target audience; when a journalist is raising question, the Premier and the rest of the press are the target audience. In order to facilitate the smoothness of such intercultural communication that is preconditioned on the fact that each interlocutor can successfully rely on and constitute to each other's understanding, in each turn-taking the interpreter may need to help the target audience to achieve its purpose. Given the criticism that the skopos theory cannot guide literary translation, a hypothetical example was illustrated. The application of the theory in conference interpreting was also exemplified and compared with its application in literary translation as the research straddles the domains of conference interpreting and literary translation.

Through such comparison, as it is argued, the skopos theory can effectively interpret the selection of translation strategies for both conference interpreting and literary translation. In sum: in order to discover the use of translation strategies, it is crucial to identify and compare from a cognitive perspective the different purposes that may impact on the translator's decision-making process, thus complementing the situational and sociocultural dimensions explored through other kernel theories of this thesis.

Based on an elaborate review of key translation notions and issues closely related to the research topic of this thesis such as context, form, content, word-for-word, sense-for-sense, equivalence, translator's subjectivity, purpose, translation effect and so on, the descriptive translation studies (DTS) paradigm was discussed and designated as the theoretical-methodological cornerstone for this research. DTS argues that descriptive-explanatory large-scale case studies should be done to generate testable translation norms governing the use of translation strategies reflected by a given translation act in a given situation. Its distinct features involve contextualization, description plus explanation and translation product-orientedness. Figure 3.8 demonstrates the manifold relations between different sections and between different features of DTS with DTS as a core.

Figure 3.8 Features of DTS and its application in this thesis



More specifically, DTS has three essences: theoretical framework, real-time context and authentic text (cf. Toury, 1995: 36-39; cf. Rosa, 2010: 100; Munday, 2012: 170-171). In terms of theoretical framework, six translation theories AT, ET, CT, ITT, DFET, and skopos theory are designated as kernel theories for this thesis, from which (ie. CT, ITT and DFET) four translation strategies have been converted (ie. foreignizing, domesticating, clarifying and omitting). The four strategies will be used to code, describe and explain the TT-ST pairs in the specialized corpora which constitute the authentic text. In order to contextualize the translation strategies used in the press conferences, extratextual sources are collected to help restore the real-time contexts. Through such descriptive and explanatory case studies, translation norms will be generated and testified against more cases, during which process, empiricism (ie. large-scale case studies) and interpretivism (ie. imposing a due amount of personal interpretation in data and theoretical analysis) are integrated (see more in chapter five methodology).

Given the research nature, object and data type of this thesis, the researcher argues for following DTS because this research is aimed at exploring the norms of how the Chinese cultural expressions are interpreted in the Chinese Premier's press conferences instead of attempting at any universally applicable translation laws or standards which have been roundly criticized by a growing number of descriptivists, culturalists, postmodernists and deconstructivists nowadays. Additionally, the ten-year press conference video recordings are available from online. So they will be transcribed and ten parallel bilingual (ST-TT) corpora will be built on these transcriptions, of which contrastive discourse analysis will be carried out based on a coherent theoretical framework encompassing the six kernel translation theories reviewed so far (see further in chapter five). Besides, prescriptive approaches such as interviewing informants who have no experience in interpreting for the Premier's press conference in a de-contextualized situation, namely, in a casual conversational situation or in the form of questionnaire which are in nature flouting the ecological validity of Interpreting Studies was critically reviewed and rejected.

Taken as a whole, this chapter together with chapter two has critically discussed the key notions of and theoretical approaches to the research of translation strategies for the culture-specific expressions. The theoretical-methodological paradigm to be followed by the thesis has been confirmed and six translation theories that will be used to interpret data have been reviewed before being designated as the building bricks of the theoretical framework. More importantly, four translation strategies for the very research object in this thesis have been deduced from these six theories. Chapter four reviews in detail previous studies on cultural translation, particularly studies on cultural expressions and translation that have much concern with sociocultural factors.



## Chapter 4 A critical review of previous research on translation strategies

This chapter discusses previous research concerned with translation strategies, particularly those for the culture-specific expressions. The reason why it is put at the end of the literature review chapters is that the readers may need to be clear of the large picture and some key discipline terms before they can truly appreciate what has been carried out on the research topic. To achieve this effect, chapter two expounded contextualization and regarded it as the first and foremost factor besides the speech that an interpreter should consider for her selection of translation strategies. This also applies to translation researchers who want to study this area. Chapter three then critically reviewed the theoretical approaches that can serve as the analytical and interpretive tools for the descriptive-explanatory analysis of the authentic translation strategies made in the real-time Premier's press conferences. It is from these vital theories that the four translation strategies for the culture-specific expressions in the Chinese Premier's press conference are deduced, which will facilitate later descriptive-explanatory analysis of the text and context of individual press conference cases.

In this chapter, the relevant research carried out in China, the UK and the EU will be reviewed with two primary trends found: the linguistics-oriented studies based on textual types and co-texts and, the greater-contexts-oriented studies from the political, social, cultural, historical and ideological perspectives. The chapter then reflects on the respective strengths and weaknesses of these two research orientations, arguing that it is a synergy of the two that constitutes the research rationale of the thesis. Moreover, it is argued in this chapter that this thesis contributes to existing literature in terms of theory, methodology and practice based on a critical review of the previous studies on translation strategies.

### 4.1 Linguistics-oriented research

#### 4.1.1 Representative theories

This thesis found that most of the studies on translation strategies focused on textual components, especially on lexicon, syntax and semantics (cf. Vinay & Darbelnet, 1958 / 1995 / 2004: 128-137; Catford, 1965 / 2000: 141-147; Wang, 1997: 55-60; Qiu, 1998) and textual types (cf. Reiss, 1977 / 1989: 108-109; Ping, 2002: 19-23). Next, the most representative literature will be briefly reviewed. Having set out these points, the research progresses to undertake an investigation into the literature that is of relevance to this study.

#### *Vinay and Darbelnet's methodology for translation*

One of the earliest and most influential research was done by two Frenchmen Vinay and Darbelnet in their 1958 book *Comparative Stylistics of French and English: A Methodology for Translation*, in which they categorized translation strategies as direct translation and oblique translation, with the former (Vinay and Darbelnet, 1958/1995: 31) referring to translation procedures based on the use of parallel grammatical categories or parallel concepts and the latter to translation procedures designed to cope with situations where, because of structural and conceptual differences between the source text and the target text, some stylistic effects cannot be

rendered satisfactorily without disturbing the syntactic or lexical order of the text (Vinay and Darbelnet, 1958/1995: 31).

More specifically, direct translation encompasses three procedures: borrowing, calque and literal translation. With borrowing, the source text words are transplanted directly into the target text, which is described by the two scholars as the simplest type of translation (e.g. *sushi*, *tsunami*, *kungfu*, *fengshui*). Calque, as a “special borrowing” (Vinay and Darbelnet, 1958/1995: 32), refers to the process whereby the source expression or structure is transferred literally with some semantic changes (e.g. “convention culturelle européenne” for “European cultural convention”). Literal translation means the most mechanic word-for-word translation. Oblique translation, comparatively, involves four procedures: transposition, modulation, equivalence and adaptation. Transposition represents the lexical and structural changes of the source text without changing the sense. Modulation stands for semantic changes and even the source text meaning. Equivalence is a procedure which replicates in the target text the same situation as in the source text using completely different wording, which Vinay and Darbelnet deem particularly useful in translating idioms and proverbs. Adaptation is a procedure which should be used when the situation referred to in the source text does not exist in the target culture (namely cultural gaps aforementioned), or does not have the same relevance or connotations as it does in the source context. For example, the two authors claim that *cricket* as a popular sport in the UK can be translated in French as *Tour de France* (Vinay and Darbelnet, 1958/1995: 39). In overall terms their research on translation strategies is linguistics-oriented operating on three levels: “lexicon, syntactic structures and message” (Vinay and Darbelnet, 1958/1995: 27-30).

### *Catford's translation shifts*

One year later, following Firthian<sup>3</sup> and Hallidayan linguistic model<sup>4</sup>, Catford (1965: 73), in his book *A Linguistic Theory of Translation*, coined “translation shifts”, which refers to departures from formal correspondence in the ST-TT process. As Vinay and Darbelnet, Catford researched English and French. More specifically, translation shifts are categorized as level shifts and category shifts. Level shifts refer to replacing something expressed by Grammar in the source text with lexic in the target text while category shifts can be further divided as structural shifts, which involves a change in grammatical structures between the source text and the target text. For instance, *trois touristes auraient été tués* (lit. three tourists would have been killed) through level shift can be translated in English as *three tourists have been reported killed* (quoted from Munday, 2012: 93). Class shifts, which involves translating an source text item with a target text item belonging to a different grammatical class; unit shifts in which strict rank-rank correspondence (that is, equivalence in sentences, clauses, groups, words and morphemes) is not observed. For example, the source text words may be translated into the target text sentences and vice versa; and intra-system shifts involve the conversion of number, article system and genders of words between English and French. Catford claimed that translation equivalence is determined by such communicative features as functions, relevance, settings and culture other than simply by

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<sup>3</sup> Firthian linguistic model's core idea (Chapman and Routledge, 2005: 80-81) is that “the study of context and meaning should be central in linguistics”. Firth argued that “meaning derive just as much from the particular situation in which they occur as from the string of sounds uttered”.

<sup>4</sup> Halliday's systemic functional grammar (cf. Munday, 2012) is geared to the study of language as communication, built on a strong interrelation between linguistic choices, communication and the sociocultural framework. His model involves three dimensions: lexico-grammar, register and discourse.

linguistic correspondence. However, he (1965: 94) also pointed out that opinions vary upon which contents are functionally relevant in a specific setting. In terms of his classification of translation shifts, he primarily studied the translation process from the perspective of linguistic features.

#### *Aixelà's eleven translation strategies*

Aixelà (1996: 61-64), a professional translator proposed eleven strategies for translating culture-specific terms between Spanish and English, including: 1) repetition, namely copying the source text; 2) spelling transfer, namely transferring alphabetical systems or transliteration; 3) language translation, namely retaining the source text referential meaning as much as possible; 4) translation beyond the target text, namely adding explanations in footnotes, rear notes and comments while using the first three strategies; 5) explanation within the target text, slightly different from the previous strategy in that the explanation is inserted into the target text so that reading will not be interrupted; 6) using synonyms, namely translating a same culture-specific item with different ways to avoid repetition; 7) limited internationalization, namely replacing the source cultural item with another cultural item more familiar to the target readers; 8) absolute internationalization, namely translating the source cultural items with non-cultural items; 9) assimilation, namely, translating the source cultural items with the target cultural items; 10) deletion, namely deleting the source cultural items without translating it in the target language; 11) creation, namely originating in the target text some hybrid cultural terms partly resembling the source text and the target text. Compared with previous studies on translation strategies, Aixelà's research is more specific, paying special attention to the translation of ST culture-specific items.

#### *Chinese scholars' voices*

Besides, there are a host of Chinese theorists and practitioners studying the translation process and strategies from the linguistic perspective, represented by Qiu Maoru (1997), who proposed establishing ST-TT equivalence via seven translation approaches: 1) literal translation, namely retaining the source cultural features; 2) cultural transfer, namely copying the source expressions; 3) transliteration; 4) transliteration plus categorical words, for example, "jeep" is translated as "吉普车" (jeep + car) in Chinese; 5) replacing the source cultural expressions with the target ones; 6) explanation, namely translating the source text with a descriptive manner; 7) translating connotations, namely translating connotations of the source idioms. Another typical classification of cultural translation strategies was originated by Wang Dongfeng (1997: 55-60): 1) cultural noting, namely using literal translation for the source culture while adding explanations for the cultural differences in notes outside of the target text; 2) cultural clarification, namely translating the source culture by integrating literal translation and in-text liberal translation without using additional notes; 3) domesticating; 4) deleting, which Wang condemned as "a fraudulent approach actually impeding cross-cultural communication" (Wang Dongfeng, 1997: 55-60); 5) word for word translation.

In addition to probing translation strategies from linguistic viewpoints based on lexical, syntactic, grammatical and semantic tiers of the text per se, translation strategies have been approached through the perspective of text types, as evidenced by the theory of text types proposed by Reiss, one of the founders of the skopos theory, who has interlinked translation strategies to text types,

arguing for the importance of analysis of text types, functions and translation purposes to the reasonable selection of translation strategies. Inspired by Bühler's functionalist linguistic theory (Bühler, 1934/1965), Reiss categorized text types as informative, expressive and operative (cf. Reiss, 1977/1989). The informative type (such as reference works) represents objects and facts with the translation purpose as transmitting referential content and translation method as "plain prose". The expressive type (such as poems) expresses sender's attitude with the translation purpose as transmitting aesthetic form and translation method as "identifying" method, adopting ST author's perspective. The operative type (such as auto ads) makes an appeal to the text receiver with the translation purpose as eliciting desired responses and translation method as "adaptive" and creating equivalent effect.

Overall, this subsection has reviewed some most representative research on translation strategies carried out in the UK, China and the EU from the perspectives of text-based linguistic tiers and text types. More specifically, Vinay and Darbelnet were among the first scholars who probed translation strategies; Catford was the first to introduce linguistic approach to the study of translation process in the UK, coining the concept "translation shifts"; Aixelà, on behalf of the EU scholars, has done a systematic research on translating culture-specific terms between Spanish and English, "contributing significantly to the studies of translation strategies in both the EU and China" (Zhang, 2009: 18-23); the Chinese-English translation strategies proposed by Chinese theorists Qiu and Wang have integrated the features of Chinese language and culture, impacting tremendously on China's translation studies; Reiss's theory of text type, from a height above structural linguistics, has summarized different strategies according to text types and translation purposes. Next, the studies will be critically reviewed for weaknesses and gaps.

#### 4.1.2 Reflections and criticisms

This thesis argues that the linguistics-oriented studies have the following major drawbacks<sup>5</sup>. In the first instance, from the perspective of the research corpus, most of the studies above are confined on stagnant and secluded linguistic tiers with the examples analyzed too ideal and deprived of real-time sociocultural and cognitive contexts. Vinay and Darbelnet confined their research to lexical, syntactical and semantic layers. Despite the similarity between their proposed "equivalence" procedure and the domesticating strategy summarized in this research, "culture" in their eyes is restricted as text-based culture rather than the greater sociocultural context beyond the text, because of their assumption of translation as an "exact science" (Steiner, 1998: 311; Lederer, 2010: 14; Zhang, 2010: 19-25) with which they claimed that the subjectivity in translation / Translation Studies can be minimized. Vinay & Darbelnet (1995: 225) even went to the extremes to believe that as long as two words, with one from the source language and the other from the target language, have been considered as correspondences by a bilingual dictionary, the translator can transfer the word literally according to the dictionary usage. However, they have overlooked a basic fact: translation is "an activity involving human brains" (Lederer, 2003: 32) and a process during which the translator is supposed to consider the dynamic cognitive contexts of both interlocutors.

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<sup>5</sup> Not all the aforementioned studies demonstrate all the following drawbacks, with some being more problematic than the others. But most of the problems are common.

Catford transplanted linguistic theories and approaches to translation studies, as evidenced by his “de-contextualized, ideal and simplistic” enumerations (Snell-Hornby, 1988/1995: 19-20) as well as the title of his book. Besides, like Vinay and Darbelnet, Catford focused exclusively on lexical, syntactic, grammatical and semantic comparisons between English and French, with his “shifts” at most applicable to certain similar Indo-European languages and “pointless to English-Chinese translation” (Mu, 2011: 32). Despite consideration of translation purposes and reader group expectations, Reiss’s theory of text types concentrated on the impact of text itself on the selection of translation strategies without taking account of sociocultural influence on the source text comprehension and translation.

This thesis holds that appropriate source texts and target texts should be selected as effective corpus according to the specific translation contexts and purposes. For example, it is necessary to collect videos and transcripts of the English source texts and the Chinese target texts if the screen translation strategies adopted in *Kungfu Panda* are to be investigated. For another example, the English source text and the different French target texts of the famous novel *A Tale of Two Cities* are required if literary translation strategies are to be probed. Again, bilingual renditions of the same advertisements should be collected if the French-Russian advertisement translation is to be investigated. Similarly, to study conference interpreting contexts, it is necessary to collect on-site conference videos, reliable transcripts, paratexts and so on. Representative samples selected from the purposively-built corpus can then be analyzed. It is argued by the researcher of this thesis that such analysis be carried out part by part, the same reason for which one has to eat piece by piece a steak no matter how supersized it is.

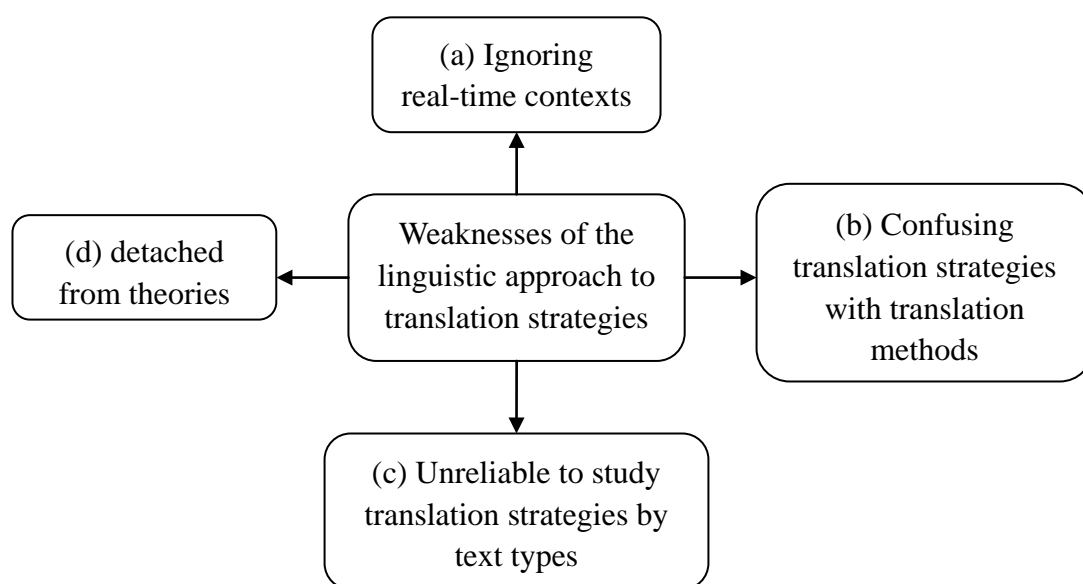
Secondly, “translation strategies” and “translation methods” are often confused with each other as a research concept and translation strategies (methods) are not well demarcated. Admittedly, as for studies on translation strategies, different countries throughout different periods use different replacements for “translation strategies”: “translation skills” (Wang, 2011: 56-59), “translation methods” (Wang, 1997), “translation shifts” (Catford, 1965), “translation procedures” (Vinay & Darbelnet, 1995), and “translation approaches” (Qiu, 1997). Still there are others who directly use “translation strategies” (Aixelà, 1996). It is argued in this thesis that a translation strategy refers to a collection of methods / approaches to an end. In other words, “strategy” being systematic and macro, represents a general principle and direction while such other names as “method”, “skill”, “approach”, “procedure” are concrete, specific, and practicable steps subsidiary to “strategy” (see further 5.1.3.1).

This thesis argues that the descriptive paradigm should be followed if the translation norms are to be explored and this paradigm applies not only to the current research but also to many other case studies. More specifically, four steps will be taken: (1) to set up a solid theoretical framework according to the characteristics of the specific case, including the text and the context; (2) to convert the six kernel translation theories into practicable translation strategies, which can be used to describe, explain and analyze the coded corpora (see further 5.1); (3) to generate the hypothetic norms governing the use of the translation strategies through the quantitative analysis and verify them against more case studies; (4) to qualitatively analyze the reasons for such translation norms so as to explain the translation phenomenon.

But translation strategies mentioned above are ambivalent. For example, Aixelà’s sixth strategy

“synonym”, seventh strategy “limited internationalization” and eighth strategy “absolute internationalization” are not clear-cut because “interpreting a same culture-specific term by different means” (Aixelà, 1996: 62) claimed in “synonym” includes using “culture-specific terms” (the seventh strategy) and “non-culture-specific terms” (the eighth strategy). “Translating the source culture-specific terms with the target culture-specific terms” proposed by the ninth strategy “assimilation” overlaps with “using the culture-specific terms more familiar to the target readers” of the seventh strategy. Therefore, regarding the studies on translation strategies, the researcher argues that the descriptive paradigm should be followed, the differences between “strategy” and other similar references should be clarified, and the translation strategies proposed should be not easily confused or overlapping with one another.

Figure 4.1 Weaknesses of the linguistic approach to translation strategies



Thirdly, the feasibility and reliability of studying translation strategies according to text types is suspicious. The research finds it reasonable for Reiss to integrate the selection of translation strategies with translation purposes, functions and expected effects from the perspective of the skopos theory because the target readers / audience are the final consumers and assessors of the translation / interpretation product.

But there are some questions about Reiss’s theory. Firstly, Reiss did not explain why there only exist three text types. Secondly, is any text type absolutely demarcated from another type? We cannot rule out the existence of hybrid text types in real-time contexts when inflexible compliance with prescriptive translation strategies can gain nowhere. Thirdly, also the contradictions with this theory: supposing the translator has to offer different versions to varied target reader groups for the same source text, then it can be paradoxically concluded that only the same translation strategies will be adopted, which will definitely not work for all groups.

More specifically, as for the same expressive type (e.g. literary works), the version used by literature college students and the one by children should be differentiated. In other words, translation strategies vary not only with different text types but more importantly with the changing reader groups’ expectations and reading purposes / needs. Last but not least, this theory

does not function effectively for interpreting because strategies used for translating cannot be simply transplanted into interpreting due to the differences in working modes and requirements between translating and interpreting. For example, Reiss holds that the expressive-type translation should try to imitate the source expressive style, but due to the enormous conference pressure and time constraints, it is demanding to interpret quite gracefully, especially for the source poems. The research insists that the selection of translation strategies should be based on the translation purpose oriented to the target receptors' expectations, which should come first among all the other contextual factors.

Fourthly, many studies on translation strategies are not theoretically sound because they tended to summarize some prescriptive translation strategies based on the analysis of the mock corpus as well as the researchers' own translation experience (cf. Vinay & Darbelnet, 1995; Aixelà, 1996; Wang, 1997; Qiu, 1997). The thesis holds that studies should be based on theories, which enable the researchers to better understand the latest development of the research area. More importantly, practical theories per se can be used as a significant instrument, analyzing research questions and hypotheses before achieving the research aim effectively and scientifically. As Pym (2014: xi) notes, "translators are theorizing all the time", neither translation practice nor research dispense with theories.

In conclusion, after reviewing the linguistics-oriented studies on translation strategies, the following major problems are found out: 1) focusing on the source text while neglecting contexts; 2) insufficient authentic corpus used; 3) confusing translation strategies with translation methods; 4) ambivalent demarcation between translation methods; 5) problematic to associate text types with translation strategies; 6) lacking in theoretical bases. In the next section, we will review the other tendency in the research on translation strategies, namely the greater-contexts-oriented research, including culture, politics, history, ideology and etc.

## 4.2 Greater-contexts-oriented research

With the development of the cultural turn in translation studies, translation strategies research has expanded from the exclusively linguistic perspective to the greater-contexts-oriented perspectives such as culture, society, power, history and ideology (cf. Bassnett & Trivedi, 1996; Venuti, 1995, 1998; Kwiecinski, 1998; Cronin, 2003; Ge, 2002: 34-37). Next, representative studies from the greater context perspective on translation strategies will be introduced.

### 4.2.1 Representative theories

Some scholars from the ideological viewpoint and based on the analysis of communication between major cultures and minority cultures, argue that since its inception, translation as an intercultural human communication, has been subjected to such factors as power, institution, culture, history, ideology and, that the selection of translation strategies exerts a dramatic impact on cross-cultural communication.

#### *Jacquemond's opposition to hegemony in translation*

Jacquemond (1992: 139-158) vehemently criticized cultural hegemonists' distortion and

vilification of minority cultures through translation. It should be noted that here minority cultures are in comparative terms with hegemony or dominant cultures between specific cases. Besides, time and location of translation should be considered. For example, “In Egypt, during the French occupation (1798-1801), translation into Arabic had been a major tool in the hands of the occupying forces in order to assert their grip on the country” (Jacquemond, 2009: 2). So at that specific time, French compared with Arabic is a hegemonic culture. After analyzing a great number of the French versions of the Arabic source texts, he found that those French scholars calling themselves as Orientalists, in the cloak of the “exact science” (Jacquemond, 1992: 149), intentionally amplified the cultural and linguistic differences when translating Arabic texts into French. Paradoxically, the French versions look exactly “scientific” as they were all translated through literally and most simple source expressions were modified and supplemented with sheets of notes, comments and glossaries. As Jacquemond pointed out, cultural hegemonists killed two birds with one stone when translating minority works into dominant cultures using excessive literal translation plus prejudiced notes. Firstly, even the curious target readers with good will would be daunted with such tongue-twisting versions, which will exacerbate readers’ suspicion, negation and even aversion against the minority cultures. Secondly, Orientalists maliciously distorted and vilified the source text through literal translation and speculative notes while readers facing such bizarre and unattractive versions, had to learn more about the Oriental world through the Orientalists and consequently, came to calumniate the East under an illusion.

Based on the previous chapters of this thesis, it is argued that translation is comprehensive (including contexts and texts), open (including subjective and objective uncertainties), dynamic (changing with varied contexts and the target receptors’ purposes) and human-brain-involved (including the minds of the translator and the interlocutors). So it gains nowhere (cf. Nida, 1964: 156; Koller, 1995: 200; Snell-Hornby, 1988/1995: 16-20; Toury, 1995: 61;) to quantify Translation Studies by transferring into it the precision of  $1+1=2$  pursued by natural scientists. In other words, the selection of translation strategies is influenced by many factors: the text, the context and the translator and is therefore not seeking the only absolute equivalence. Orientalists knew this, but they still maliciously slandered minority cultures and asserted cultural hegemony under the pretext of pursuing the exactness of natural sciences. Therefore, literal translation, similar as the foreignizing translation strategy summarized by this research, in Jacquemond’s opinion, was employed as a weapon by powerful major cultures against minority cultures. In contrast, Venuti, who was mentioned earlier when foreignizing and domesticating strategies were analyzed, insisted on using foreignizing when minority literary texts are translated into dominant cultures. Next, the researcher will review Venuti’s major arguments before elucidating the reasons for the polarized opinions held by Jacquemond and Venuti for the foreignizing strategy.

### *Jacquemond vs. Venuti*

Venuti aggressively advocated studying the selection of translation strategies from the ideological perspective. In his opinion, there only exist two translation strategies / methods: foreignizing and domesticating. He steadfast opposed domesticating minority literary works to English cultures, condemning it as “a strategic cultural intervention” to international relations as well as an “ethnocentric violence” (1995: 20) of the English culture to foreign texts. It is thus evident that standing on the side of minority cultures, he was to deconstruct the English culture which holds sway over other cultures. Venuti reiterated in translation, the linguistic and cultural features of



minority works should be highlighted while the “transparent and fluent English discourse” (Venuti, 1995: 21) should be opposed.

With regard to the two scholars’ disparate attitudes (Venuti “for” and Jacquemond “against”) towards the same strategy (foreignizing) for the same translation direction (minority to dominant cultures), reflections are made as follows.

To begin with, it is essential that the translator should select and use strategies properly because superiority does not apply to translation strategies *per se*. As a practical strategy, if used flexibly, foreignizing can introduce to the target text fresh source cultural elements, but if used mechanically to the extreme of word-for-word translation, the same strategy may make the version obscure and tongue-twisting, which will lose favour from readers. Venuti confessed (Venuti quoted in Jiang, 2013: 15) that “his own translated works were rejected by many literary magazine presses due to his adherence to foreignizing”. Likewise, the French versions mentioned by Jacquemond were unreadable because of excessive foreignizing.

Secondly, the translator’s subjectivity plays an indispensable role in her selection of translation strategies with its display contextualized. The Manipulation School in the area of literary translation once argued every translation will to a certain extent manipulates and rewrites the source text for a certain purpose (Hermans, 1995: 217). The translators in his view were French Orientalists whose translation purpose was to deliberately defame Oriental works with exaggerated foreignizing and biased notes in the cloak of exact science. On the contrary, the translators inspired by Venuti to adopt foreignizing mostly represent minority cultures, for the aim of “restraining the ethnocentric violence of the English cultures” (Venuti, 1995: 21). Obviously, standing on polarized cultural and ideological grounds, the translator will invariably manipulate or rewrite the source text in order to hype her represented culture, be it dominant or minor.

The research argues despite the influence of subjectivity on translation strategic selection, the translation position, purpose and linguistic choices of any sensible, ethical, qualified (and consequently “loyal”) translator (Nord, 1997) will to a large extent be determined by the source text and the greater contexts because the translator’s subjectivity invariably reflects and conforms to the objective needs and settings. As Robinson puts (2001: 87), “translators are not autonomous individuals producing translations like omnipresent gods out of fullness of their world mastery...rather, they are parts of a larger number of translatorial agencies”. This being said, the thesis argues that on one hand subjectivity of the translator cannot be totally neglected; its existence is natural. On the other hand, any selection of translation strategies are constrained and influenced by the ad-hoc contexts.

#### *Kwiecinski and Cronin’s emphasis on translation directions*

From the greater context perspective, scholars tend to dichotomize translation strategies as foreignizing and domesticating, among which, Cronin and Kwiecinski tallied strategic selection with translation directions. Next, their findings will be analyzed in detail.

The Polish scholar Kwiecinski (1998: 188) argued that to judge if the foreignizing strategy is to

resist or promote cultural imbalances and hegemony, the key is the direction of translation. He found out that 69% of the English and American culture-specific terms were foreignized with over 30% borrowed intact from the source language, based on a decadal corpus analysis of Polish translated versions since the Soviet collapse in 1991. The assimilating impact of English on Polish was even more tremendous than those European languages that had been long influenced by English, with English words, grammar and other linguistic usages invading into Polish despite only a decade since Poland was opened to West. Kwiecinski pointed out Polish culture and language are so vulnerable in their communication with English and American cultures which dominate Western cultures while the Polish national norms, beliefs and ways of behaviour that used to hold sway in the nation succumbed to the hegemonic cultures and are gradually marginalized. Evidently, foreignizing in Poland has been playing a role of absorbing floods of British and American ways of living and thinking which gradually displace the aboriginal culture and language. So, only by adopting domesticating can cultural hegemony be “strategically intervened” (Kwiecinski, 1998: 203).

The Irish translation theorist Cronin also emphasized that when translating minority works to dominant cultures, the source cultural and linguistic features be retained, so much so that the translation reads like “a reflexion rather than a reflection” (Cronin, 2003: 141) of the source text. This means that the translator needs to take the initiative to take the translation process seriously so that the translation sounds with its own life and features. Otherwise, if the translation is a mere reflection of the ST, ie. mirroring the ST, it is not considered by Cronin as a positive translation. Conversely, when translating dominant cultural works into minority cultures, the “naturalizing strategy” (Cronin, 2003; namely the domesticating strategy) serves as the key to the survival of minority cultures. Cronin based his opinions on the parlous state of many minority languages in the modern world. As for the Irish language, by the end of the 16<sup>th</sup> century, 90% of the Irish population were Irish-speaking, now less than 10% are fluent in the language and “there are virtually no Irish-speaking monoglots left” (Cronin, 2003: 142) ! Therefore, Cronin, in the shoes of minority languages endangered, insisted on considering translation as diversification instead of assimilation. He expressed his concern over the gradual extinction of minority languages due to their succumbing to dominant languages through translation as follows:

Minority languages that are under pressure from powerful major languages can succumb at lexical and syntactic levels so that over time they become mirror-images of the dominant languages. Through imitation, they lack the specificity that invites imitation. As a result of continuous translation, they can no longer be translated. There is nothing left to translate.

(Cronin, 2003: 141)

Like the interdependences between fauna and flora, existent languages constitute an eco-system and the extinction of minority languages means a great loss to human beings because every single language is simply irreplaceable for its record of the specific nation or community and for the knowledge and culture embedded. Supposing translation is a science, it is a science of difference, because without differences, translation no longer exists.

*Chinese scholars' voices*

When studying translation strategies, Chinese scholars tend to apply Western translation theories, in particular Venuti's foreignizing advocacy into the specific context of China's translation studies. Wu Wengang and Zhu Gang (2006: 90-99) pointed out that assailed by British and American cultures and immersed in globalization, China is no longer a cultural power with its ethnic cultures and languages endangered. The Chinese translators, as they argued, should be democratically and politically aware, defending China's national cultures, languages and identities as well as absorbing fresh features of foreign languages and cultures. The two Chinese scholars (Wu and Zhu, 2006: 98) also believed that translation strategies should be selected according to the specific contexts and the translation directions because of the complexity of the effects of strategies. In a word, they concluded it is the duty of Chinese translators to enrich its national cultures by absorbing "foreign cultural nutrition" rather than forfeiting China's national identities with its own cultures displaced by foreign cultures<sup>3</sup>.

Still other scholars coined the concept of "cultural deficit" (Zhao, 2006: 10), based on the reality that the copyrights brought by China from the UK and the US far outnumber the purchases made the other way around, which explains partly why in recent years China's translation circle has been promoting translation from Chinese to foreign languages (cf. Wei, 2000: 6-7; Huang, 2011: 5-6). While encouraging the "going global" of China's literary and international publicity works, many scholars advocate foreignizing which they believe enables the versions to be "culturally authentic" (Sun, 2003: 48; Wang, 2004: 8) and is better at showing to the world China's image and culture. Controversies do exist when it comes to translating foreign works, especially those from the UK and the US to Chinese. Some scholars still uphold foreignizing, but most of the others, from the point of protecting China's language and cultures, claims "domesticating dominated, supplemented by moderate use of foreignizing" (cf. Cai, 2002: 41-43; Ge, 2002: 34-37; Wu & Zhu, 2006: 90-99). Next, the studies above are critically reviewed for their weaknesses and gaps.

#### 4.2.2 Criticism and reflections

This thesis argues that it conforms to the reality of translation by studying translation strategies from such macro perspectives as politics, culture, society, history, and ideology, rather than from the micro perspective of linguistic features of the text alone, because studies in this area cannot overlook the specific contexts where translation, "a real-time, intercultural and social communicative act" (Toury, 1995; Chesterman, 2000; Williams, 2013), is engaged.

Yet three doubts are casted upon the above studies. Firstly, are there only two translation strategies, namely foreignizing and domesticating? This research argues that in addition to the two, clarifying and omitting should be counted as translation strategies. More specifically, four strategies can be adopted to interpret culture-specific expressions in conference settings:

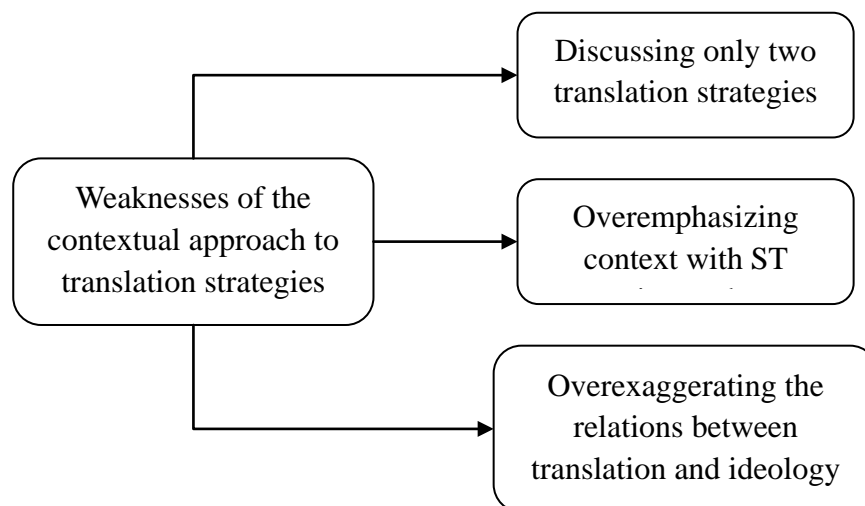
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<sup>3</sup> On behalf of minority cultures, Gandhi once expressed similarly the significance of retaining one's cultural identity while engrossed in cross-cultural communication: "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any." (Ghandi quoted in Prabhu and Rao, 1967)

transferring the source expressions without alterations to the target language, i.e. foreignizing; replacing the source expressions with natural, coherent and corresponding target expressions, i.e. domesticating; conveying meaning extracted from the source linguistic forms to the target language through plain explanation, i.e. clarifying; omitting the interpretation of certain source expressions under certain circumstances, i.e. omitting. They have been theoretically elucidated in previous chapters.

Secondly, has it gone too far to study translation strategies from the greater context perspective, so much so that, the source text is almost ignored? This thesis maintains that when studying translation strategies, it is reasonable to analyze the source text and the translation in the specific source and target contexts, regardless of interpreting or translating, literary or practical translation. We will run to either extreme if one (the text) is overemphasized while the other (the context) is trifled with. The major problem with the linguistics-oriented strategic studies is its alienation from authentic contexts, “deeming translation as a purely SL-TL conversion and correspondence” (cf. Bian, 2006: 44). Conversely, the greater-context-oriented studies go to the other extreme, seemingly “considering the selection of translation strategies irrelevant to the source text” (cf. Hu, 2011: 7). This thesis supports studying translation strategies from a higher altitude above the source text, but not totally detached from it. Otherwise, such general and abstract ideas as institution, ideology and power may not guide specific translation practices effectively. In a word, this thesis believes that the studies on translation strategies as well as the translation process be conducted simultaneously by integrating the source text with dynamic contexts, languages with cultures, and macro perspective with micro perspective.

Figure 4.2 Weaknesses of the contextual approach to translation strategies



Thirdly, what is the point of emphasizing the protection of weak minority cultures and languages through the selection of translation strategies? This thesis posits that the survival and development of the cultures and languages of certain ethnicities comply with the “survival of the fittest” evolutionary principle (Darwin, 1869: 91-92). Many scholars, on behalf of the weak cultures, advocate adopting foreignizing when translating literary works of weak cultures into American and British cultures and domesticating for the opposite direction so as to assert the minor cultures and protect them from dominant cultures. Nevertheless, the reasons for the extinction of a specific language and culture can be manifold. Today, with the ever-growing

economic, cultural and technological globalization, for faster development, it is mandatory for minority ethnicities to get on track with the rest of the world and modify and sacrifice part of their own languages and cultures through intercultural communication. In terms of the purity of language and culture, we might echo Kwiecinski that the Polish language and culture is almost westernized and finished. Rather, we might also argue that since its door thrown open to the West, in particular after its entry into the EU in 2004, its economy has been developing at full swing with the livelihood of its citizens enhanced with each passing day. The Polish economy and culture are more inclusive, internationalized and diversified, as evidenced by the Polish willingness to join the NATO and the EU (Kwiecinski, 1998: 184). From the perspective of Marxist political economics, the economic base determines the political and cultural superstructures (Max, 1867). Only with a developed or fast-developing economy can a nation enjoy stable political/social situation and further boost its causes of language and culture.

Since the mid-19<sup>th</sup> century, China experienced a period of enduring impoverishment and long-standing debility and was for a time at the mercy of other countries, because China had long cherished a vehement ethnocentrism which led to the then Qing Government's implementation of the "door-shutting" policy: now that we cannot change the world, never can the world change us! However, the door was finally blown away with sophisticated weaponry of western countries led by the UK and France. The Chinese people have painfully learned an indelible lesson from their tragic experience of continuous foreign invasions that lagging behind leaves a country vulnerable to attacks. A country has to strengthen itself before it can be ensured of a place in the world. Without economic basis, a country has no privilege or resources to defend and develop its culture. China is powerful today in terms of economy, culture and world status thanks to its implementation of the national programme of reform and opening up, which frames its own development into that of the world. From this aspect, translation, in particular, interpreting, a face-to-face communicative act, is supposed to adapt to the general tendency of China's growing integration to the world by promoting China's interlingual and intercultural communication with the outside world.

Therefore, this research argues that it is a parochial and impractical attempt to defend and hype one's national culture by exaggerating the translator's discretion or certain translation strategies. Reading barriers may occur if minority literary works are excessively foreignized, which may incur the target readers' doubts and grudges. Conversely, blind domestication of British and American cultures to minority cultures may disappoint the target readers who are willing to learn more about the source culture.

## **Conclusion:**

This chapter has critically compared and reviewed two primary yet polarized trends in studying translation strategies: the text-oriented and the context-oriented orientations. After exemplifying a series of advantages and disadvantages of each trend, it is principally argued by this chapter that both the textual and the contextual approach are indispensable to the research topic of this thesis. On one hand, all translation derives from a source text which cannot be ignored in that "language and text represent the intrinsic nature of translation and the 'habitat' of translation requires language, text and structure" (e.g. Wang, 2007: 9; Li and Tang, 2012: 23; Xu, 2012: 9). On the other hand, it is necessary for researchers to transcend the purely linguistic dimension when

considering the factors that influence the production and reception of translation because “translation never takes place in vacuum” (Xu, 2012: 7) and “the context actually provides more distinction of meaning than the term being analyzed” (Nida, 2002: 29).

It should be noted that since the inception of the cultural turn theory and the descriptive translation studies paradigm in the mid-1990s, a growing number of scholars, particularly “the culturalists and the descriptivists” are so enthusiastic for the context-oriented approach that they “freely recognize that they are using the term translation in a metaphorical way” and this phenomenon has been widely suspected recently as “an erosion of the nature of Translation Studies”, namely yielding the discipline to other disciplines (Jiang, 2006; Hu, 2011; Pym, 2014: 154-159). Therefore, no matter viewed from the nature of Translation Studies or that of the research topic of this thesis, it is essential to integrate the two approaches. This claim has actually been echoed by more and more descriptive and cultural-studies-oriented scholars very recently who carry out their studies by looking at text through the lens of context, not only the target text as the descriptivists used to argue for but both the source and target contexts (cf. Wang, 2013).

Based on this chapter and the previous two chapters, it is argued by this researcher that this thesis will fill the gap of existing literature by contributing to theory and methodology. Theoretically, as a pioneering study on culture-specific expressions under a conference interpreting setting, this thesis will increase the explanatory power of relevant translation theories as it spans literary translation and conference interpreting. Methodologically, relevant translation theories are originally converted into four translation strategies used as descriptive categories for corpus-based contrastive analysis (see more in chapter five), which constitutes an originality in contrast to previous research (as reviewed in this chapter) that teem with researcher-named strategies and confuse translation strategies with translation methods.

Following this argument, at the beginning of the methodology chapter (chapter five), the researcher will discuss in great detail the three essences of the descriptive paradigm that the thesis subsumes: the theoretical framework (the six kernel theories), text (press conference transcripts and the bilingual parallel corpora) and context (extratextual data used to restore the real-time conference context; paratexts). Moreover, the research procedures, data collection and analysis and the research originality will be elaborated on from both a theoretical and methodological viewpoint.

## Chapter 5 Methodology

Methodologically, this research takes the descriptive translation studies paradigm and the corpus contrastive discourse analysis. The methodology chapter crucially links the literature review and the following data analysis chapters. It argues for a solid theoretical framework constituted by highly explanatory translation theories and using the four translation strategies converted from these theories as descriptive categories for descriptive case studies from the methodological perspective. Moreover, the chapter expounds the reasons to integrate the linguistic approach with the contextual approach, the two approaches that have been critically reviewed in terms of previous studies on translation strategies in chapter four. It stresses the importance of integrating empiricism with interpretivism into the DTS case studies. The way to collect, define, categorize and analyze data is elaborated on with a list of research questions.

In retrospect, certain primary concerns to the research topic of the thesis: context (ie. chapter two), kernel theories (ie. chapter three) and relevant studies (ie. chapter four) have been discussed. It is argued that it is DTS that this thesis follows in terms of theory and methodology. This is because “meaning or the concept of equivalence is not a fixed, static or hidden presence to be revealed / achieved by a TT recipient” (Derrida, 2004: 423-426; cf. Toury, 1995: 37; 61; Malmkjaer, 2005: 15; Baker, 2011: 6; Munday, 2012: 255; Pym, 2014: xi.), which further determines that “there are no normative, prescriptive or positivist pronouncements about translation that can be universally applied” (Tymoczko, 2007: 41; cf. Bassnett and Lefevere, 1990: 3; Toury, 1995: 174; Katan, 2009: 83; Marinetti, 2011: 26; Kalina, 2012: 135; Williams, 2013: 52; Pym, 2014: 75). These boil down to the fact that to achieve this research aim, DTS rather than PTS should be followed.

DTS is critical in providing a methodological framework into which individual case are inserted, compared and replicated, through which process “domestic rather than universal” (Katan, 2009: 83) translation norms can be reconstructed and tested by future descriptive studies. Toury defines (1995: 54-55) translation norms as “the regularities of specific translation act in a specific context”. So the first two sections expatiate on the theoretical framework, text and context, which are “the three essences of the descriptive paradigm” (cf. Toury, 1995: 36-39; cf. Rosa, 2010: 100; Munday, 2012: 170-171) from the perspective of methodology. Section 5.3 and 5.4 point out and argue for the ways to select, collect, define, categorize and analyze data in this thesis with a list of research questions and procedures. Essentially, data analysis of this thesis follows Toury’s (1995: 36-39) “three-phase methodology for systematic descriptive case studies”: (1) a descriptive and explanatory analysis of large-scale authentic translation products under real-time contexts using a coherent theoretical framework; (2) the translation norms for the translation act examined are generated; (3) the norms are verified with more homogeneous case studies.

Besides following DTS, qualitative and quantitative methods such as comparison, argumentation, documentary study, detailed transcription, corpus-based contrastive discourse analysis, induction and deduction and so on are used. It is argued that interpretivism should be embedded throughout this research from the conceptualization of key concepts, the selection of translation theories, to the definition, categorization and the final interpretation of data. This is due to “the indeterminacy of meaning, instability of equivalence and consequently the infeasibility of descriptive neutrality in Translation Studies” (cf. Bassnett and Lefevere, 1998: 1-2; Williams and Chesterman, 2002: 60;

Crisafulli, 2002: 32-34; Pöchhacker, 2006: 229-230; Tymoczko, 2007: 146; 159-166; Halverson, 2010: 382; Remenyi, 2012: 130; Pym, 2014: 88-91). Despite that, this thesis continues to follow the empirical spirit of the descriptive paradigm by integrating empiricism with interpretivism.

## **5.1 Theoretical framework and the four translation strategies**

### **5.1.1 Constituting a solid theoretical framework**

One of the three most important essences of the descriptive paradigm is the theoretical framework, as Toury puts: “Only studies which are indeed carried out within a defined theoretical framework deserve to be regarded as research activity in the first place” (Toury, 1992: 185). That is why six kernel translation theories have been critically reviewed before being designated as components of the theoretical framework of this thesis which is aimed at exploring the translation norms for the strategies that are specifically used for the Chinese culture-specific expressions in the Chinese Premier’s press conferences. The reasons for selecting each of these six theories have been given in literature review, but in order to emphasize “the significance of adopting multiple theories / approaches for the theoretical framework” (e.g. Pym, 2014: 160), the reasons for using these six theories are briefly summarized as follows:

Firstly, translating the culture-specific expressions from a source culture into a target culture will inevitably touch upon such key concepts as “cultural translation, foreignizing, domesticating and ideology, which are the academic terms frequently used in the cultural turn theory” (e.g. Lefevere, 1992; Venuti, 1995/2008; Paloposki, 2010; Bassnett, 2013). From its inception in anthropology, cultural translation has been used “to deal with cultural transfer between communities” (Buden and Nowotny, 2009: 200). As language is part of culture, the research topic of analyzing the translation of cultural expressions still lies in the area of cultural translation. Foreignizing and domesticating are two specific translation strategies for cultural transfer while “ideology preconditions the motive for selecting one of the two (translation) strategies” (Baumgarten, 2012: 59). Apparently, these terms intrinsically concern the strategies involved in transferring cultural factors, images, connotations and so forth from one language and culture to another language and culture and that explains why the cultural turn theory is taken as one of the kernel theories of the theoretical framework.

Secondly, this thesis emphasizes contextualizing translation acts. So such factors as sociocultural, situational, cognitive contexts, translation purposes and effects should be prioritized. The contextual adaptation theory, the skopos theory and the eco-translatology theory have thus been subsumed into the framework.

Thirdly, despite the relativity of translatability and equivalence, Translation Studies, regardless of being product-oriented or process-oriented, cannot circumvent a discussion on meaning, which is defined by both context and text. The four theories aforementioned explore meaning from the contextual purview. But if translation is seen as a text, either oral or written, the translator will invariably decide to which she should prioritize: the linguistic form or the essential meaning of the source text. Admittedly, there are at times overlaps between the form and the message, which is particularly true with literary translation where “the linguistic content is somewhat dependent on the linguistic forms” (e.g. Nida, 1986: 13; Boase-Beier, 2011: 79-81). Therefore, text offers a



micro, subtle but indispensable perspective. The thesis aims at exploring the translation norms of how to interpret in the Premier's press conferences the Chinese culture-specific expressions that are more easily found in literary / cultural translation, so different ways of treating the linguistic form and the source essential meaning between an interpreter and a written translator need to be compared. For this purpose, the dynamic formal equivalence theory from biblical translation and the interpretive theory of translation from conference interpreting are explanatory for the ensuing description and analysis of the press conference corpora. So these two theories are also integrated into the framework.

### 5.1.2 Fortifying the explanatory power of the plural theories

It is argued in this thesis that the six theories are selected based on their complementarities. When used in synergy, the descriptive and explanatory power of each theory will be strengthened. It is admonished by many theorists (Pym, 1998: 158; cf. Newmark, 2009: 20) that translation theories only function for specific translation tasks and inevitably have their blind points although they are often deemed as "powerful lenses" (Robinson, 1997: 37) or "operational tools" (Newmark, 2009: 20) to "describe, explain and analyze translation act and phenomena" (e.g. Tymoczko, 2007: 146; Boase-Beier, 2011: 70; Sun, 2013). How the six theories can be used jointly to display their strengths and diminish their weaknesses will be explained as follows:

In a nutshell, the cultural turn theory emphasizes viewing translation as a product of the greater culture beyond text, particularly of the sociocultural context, which is supported by the researcher who considers contextualization as one of the foremost steps in investigating translation strategies. Moreover, the two important translation strategies: "foreignizing and domesticating" have been deduced and named by Venuti from the theory and "can be used as analytical categories in descriptive studies" (Paloposki, 2011: 40). All these represent the strengths of using the cultural turn theory in this thesis. However, as stated in literature review, conference interpreting has long "focused on the cognitive / psychological approaches while the cultural studies approach has not made much headway into conference interpreting" (Grbić and Wolf, 2012: 10; cf. Cronin, 2002: 52). As the cultural turn theory "has in most cases been used in research on literary translation from a historical perspective" (Grbić and Wolf, 2012: 10), it may become inadequate if used as the single theory of this thesis.

This explains why the interpretive theory of translation, one of the most influential theories in conference interpreting is added to the theoretical framework. This theory particularly stresses the "significance of cognitive contexts" (Lederer, 2003; 2010a; cf. Munday, 2012: 97-98) which the cultural turn theory may seem to have blind points. Besides, the clarifying strategy has been deduced from this theory, which will be added to foreignizing and domesticating as descriptive categories for data analysis. However, the hypothesis of deverbalization of the interpretive theory, which emphasizes that "the interpreter should transfer through sense rather than words" (Lederer, 2003: 13), may become problematic because firstly, in practice, not every time the interpreter will omit the linguistic forms of the source text; secondly, dissatisfaction may rise among the Premier, the leaders of China's Ministry of Foreign Affairs or some bi-linguists present in the conference if the linguistic forms of all the cultural expressions are omitted.

In this sense, the dynamic-formal equivalence theory tries to conciliate translation functions and

linguistic forms and thus avoids pushing itself to any extremes. More specifically, the translation functions, including the translation effects such as the recipients' feelings come first but linguistic forms of the source text are also important because sometimes "it is the linguistic forms or styles that constitute the meaning" (Boase-Beier, 2011: 12). When the two become incompatible, "the translation functions / effects are prioritized with the linguistic forms compromised" (Nida, 1964: 164). This theory is important to the thesis because firstly it can justify the use of clarifying under certain circumstances when translation functions come before linguistic forms; secondly, as the theory recognizes "the infeasibility to achieve absolute equivalence" (Nida, 1964: 164), the omitting strategy has been deduced in this thesis as the fourth / last descriptive category for data analysis. However, the drawback of this theory is that it argues that "the target text should not show interference from the source language and the foreignness of the source text be minimized" (Nida, 1964: 167-168). So in most cases it favours domesticating instead of foreignizing, which is another type of extreme.

The contextual adaptation theory, the eco-translatology theory and the skopos theory all illustrate themselves an advantage: empowering the translator while admitting the constraints of contexts. They acknowledge that translators are capable and responsible to select translation strategies but always confined by the contexts. More specifically, the contextual adaptation theory emphasizes "the three worlds: physical, social and mental" (cf. Verschueren, 1999: 87-95) that the translator should adapt to, which are actually in the same vein as the situational, sociocultural and cognitive dimensions the thesis will explore when analyzing the conference corpora. The eco-translatology theory highlights the concept of "the translation eco-environment" (cf. Hu, 2008: 90; 2011: 7) which involves various human and non-human agents that the translator may consider. And it innovates in defining the mutual cause and effect between the translator's selection of translation strategies and the translation eco-environment's selection of the translator. The skopos theory argues that "translation strategies are determined by translation purposes" (cf. Nord, 1997; 2010; Reiss and Vermeer, 2014), which constitute an important factor to look into later in case studies. Nord's supplement to the skopos theory the concept of "loyalty" (Nord, 1997: 125) has justified translators' responsible and ethical discretions in selecting translation strategies. This notion can be a useful interpretive tool when comparing the use of different translation strategies by different interpreters for the same cultural expressions under the similar contextual factors, or the personal subjective factors that may influence the selection of translation strategies.

In overall terms, the constitution of the theoretical framework reifies the importance of using "plural theoretical paradigms in Translation Studies" (Pym, 2014: 4). Next, the four translation strategies deduced from such a theoretical framework will be expounded from the methodological point of view.

### 5.1.3 The four translation strategies

In order to carry out descriptive case studies on the interpretation of the Chinese culture-specific expressions in the Premier's press conferences, descriptive categories that can code, measure and explain the bilingual parallel corpora are indispensable. Besides, as Boase-Beier (2011: 79-80) puts, "for certain translation theories, if they are not converted in the first instance into translation strategies, they cannot be used to analyze the text and the context". Therefore, the four translation strategies that will be used in data analysis are not subjective or idiosyncratic but converted from

the theoretical framework through rigorous argumentation (see further 5.1.3.4). The coding of the corpora with these four translation strategies will be illustrated in detail in chapter six. Here, the most essential feature of using these four strategies as descriptive categories will be explained as follows:

Step one: each Chinese culture-specific expression selected will be coded with the corresponding translation strategy (or strategies) after a comparison of the interpretation with the source text and a reference to the definition of each translation strategy.

Step two: the coded corpora, linking translation theories and the text, will now be quantitatively analyzed for a number of detailed research questions such as the correlation between the use of an ad-hoc translation strategy and a specific category of the cultural expressions. Hypothetic norms can be generated based on the statistics.

Step three: after the hypotheses are testified against some more press conference cases, the typical examples from the corpora will be selected and qualitatively explained with the kernel translation theories. Therefore, only by coding the examples (which cultural expression takes which strategy) can they be effectively analyzed. In this way, the translation strategies, converted from theories, will interlink theories and data (both text and context) again.

It is argued by the researcher that the possibilities for finding any new translation strategies for the Chinese cultural expressions in the press conferences are small but this will still be taken as one of the research questions of the thesis. The corpora will be analyzed to check if any cultural expression has adopted some other or new translation strategies. The following subsection will compare translation theory, translation strategy and translation method for their relations and differences so as to further clarify why this thesis uses translation strategy as descriptive category. At the end of the section, the reasons why there are such four translation strategies will be given.

#### 5.1.3.1 Translation theories, strategies and methods: differences and correlations

The four translation strategies are based on the theoretical framework and they connect the theoretical framework to the data as theoretical tags, so as to give a full play to the descriptive, analytical and explanatory power of the theories. To support this argument, it is necessary to elucidate the differences and correlations between translation theories, strategies and methods in the first instance.

##### *Translation theory*

Boase-Beier (2011: 79-80) points out that translation theories, as the description of translation studies, attempts generalization for translational phenomena and translatorial behavior, such as seeking explanations for the tendency in the natural fluency of the target text while filtering away the linguistic / cultural styles of the source text, which is actually domesticating.

##### *Translation strategy*

Translation strategies, as “further developments of theories” and “an overall orientation about

what translation is and how translation works” (Boase-Beier, 2011: 79-80; Munday, 2012: 22), embody “how translation purposes are achieved in light of all the contextual constraints” (Fang, 2012: 16).

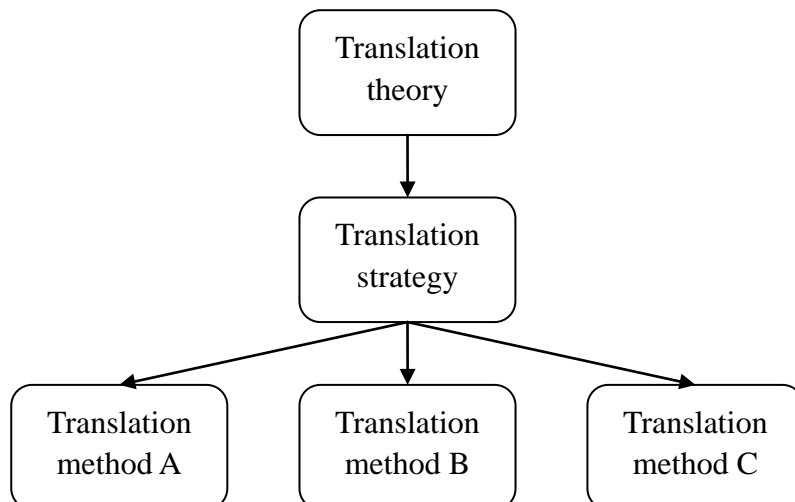
### *Translation method*

Translation methods are “techniques used for specific parts / styles of a text so as to address ad-hoc problems in translation practice” (Boase-Beier, 2011: 80; Munday, 2012: 22; Fang, 2012: 16).

### *An illustration of their correlations*

Boase-Beier (2011: 79-80) illustrated the correlations between translation theories, strategies and methods with a detailed example. In 1813, Friedrich Schleiermacher, recognized as “a founder of modern Protestant theology and modern hermeneutics”, proposed a tremendously influential translation theory, “to which practically every modern translation theory responds in one way or another” (Munday, 2012: 45). Schleiermacher (1813 / 2004: 49) exhorted the translator to either leave the writer in peace as much as possible and move the reader toward the writer, or leave the reader alone as much as possible and move the writer to the reader. This theory portrays a perennial translational phenomenon or translatorial behaviour among three people, writer, reader and translator, with the translator making the one or the other actually move in the other direction. Venuti (1995: 17-20) prefers moving the reader to the writer (the foreignizing strategy) to moving the writer to the reader (the domesticating strategy). Therefore, “he further developed Schleiermacher’s theory by translating a picture into a plan of action” (Boase-Beier, 2011: 80) encompassing foreignizing and domesticating strategies, with the former one as a “cultural resistance” to the appropriation of the source text by the target language and culture (Venuti, 2008). Venuti’s two strategies can be converted into a host of methods that will “produce a foreignizing or domesticating effect” (Vinay & Darbelnet, 1995/2004: 129; Aixelà, 1996: 61-64; Wang, 1997: 55-60; Molina & Albir, 2002: 509-511), reifying Schleiermacher’s portray of moving the reader to the writer or vice versa. The hierarchic relations between translation theory, translation strategy and translation method are illustrated below through figure 5.1.

Figure 5.1 Hierarchic relations between translation theory, translation strategy and translation method



Translation theories “interpret translation phenomena and standardize translation acts, thus facilitating our understanding of translation” (Mu, 2012: 5). But Boase-Beier (2011: 80) argued that some translation theories cannot be applied unless they have first been converted into strategies. For example, the cultural turn theory is rather abstract, and unless it is converted into foreignizing and domesticating, it cannot be used effectively to analyze the specific text and context. But when translation strategies such as foreignizing and domesticating that are converted from theories are put in use of descriptive-explanatory case studies, they are more often than not being used as descriptive categories with which the translated text can be analyzed rather than a mere soundboard of any ideological stance like the one Venuti contends.

Besides, there are two reasons for using translation strategies rather than methods as theoretical tags, the categories used to describe and explain the TT-ST corpora inspired by relevant theories. Firstly, the naming of translation methods, according to myriad contexts, texts and translators, is multifarious, disorderly, incoherent, capricious and idiosyncratic (cf. 3.6; Molina & Albir, 2002: 509-511, van Doorslaer, 2007: 217-233). Moreover, it is claimed that all translation methods can actually be subsumed into the corresponding translation strategies, their superordinate. Guided by proper translation strategies, a translation can achieve its expected effects, purposes and functions by opting for ad-hoc translation method(s) affiliated to such strategies. Secondly, translation strategies, evolved from translation theories and, with the probabilities of being evolved into copious translation methods, ensure the researcher of a convenient interpretive instrument to describe, analyze and explain translatorial process at the micro level using the translation theories at the macro level. To illustrate the point, how the four strategies are deduced as descriptive categories and relations between them will be next elucidated.

#### 5.1.3.2 Justifying the four strategies deduced from the theoretical framework

It is argued by the researcher that the four translation strategies are deduced from the discussion of the theoretical framework of this thesis, the conference interpreting mode and the likely ways to translate the source culture and the culture-specific expressions from Chinese to English. As it has been emphasized for times in previous chapters, the four translation strategies are applicable to the research object and aim of this thesis only, namely not universally transferable.

##### *From the perspective of the theoretical framework of this thesis*

More specifically, foreignizing advocates the maximal retention of the source culture and transplantation of the source culture into the target text, ushering the audience towards the speaker. Domesticating advocates the appropriate adaptation of the source culture and replacing the culture-specific expression with the most coherent and natural target language equivalences, leading the speaker towards the audience. These strategies, as the latest versions for the millennial literal (ie. word-for-word) and liberal (ie. sense-for-sense) translation strategies, were named by Venuti (1995/2008) from the cultural turn perspective of Translation Studies.

Clarifying exhorts the interpreter to re-express only the most essential meaning of the cultural expressions in a plain and pithy manner, unfettered from the source linguistic forms, with the possible effects of drawing closer the speaker and the audience as well as filtering away the

source cultural features. The rationale for this strategy is the deverbalization hypothesis, the cornerstone of the interpretive theory of translation, the first and so far the most renowned theory in Interpreting Studies. (Seleskovitch, 1978; Lederer, 2003: 12; Diriker, 2008: 211; Pym, 2010: 19; Munday, 2012: 98). Deverbalization is used to “get away from the surface structure of the ST, to arrive at the intended meaning” and “avoid unwanted formal interference” (Chesterman and Wagner, 2002: 9-10). In other words, it exhorts the interpreter to re-express only the essential meaning of the ST rather than words.

Omitting is a strategy with which the interpreter simply does not interpret the cultural expression when it does not affect communication if interpreted or not. When it is difficult to find equivalent expressions (ie. domesticating) or inconvenient to make further clarifications (i.e. clarifying) in the conference, the interpreter may also need to use this strategy, which derives theoretically from the relativity of equivalence, or in other words, the existence of untranslatability. Nida’s dynamic formal equivalence theory gives it adequate theoretical support (Nida, 1964: 164; Toury, 1995: 37; Boase-Beier, 2011: 30; Sun, 2012a: 16). Besides, a growing number of descriptive, culturalist and postmodernist case studies have confirmed the indeterminacy of meaning and the instability of translation equivalence, as reviewed in chapter three. All these boil down to the fact that gaps between TT and ST in terms of linguistic form or cultural connotation are inevitable. This is the case especially for Chinese-English translation whose “textual grids”, the collection of acceptable ways in which things can be written or said, are essentially different (see further “textual grids” in Bassnett and Lefevere, 1998: 5).

#### *From the perspective of the conference interpreting mode*

Given the features of conference interpreting, this thesis has fully considered various situational and time pressure that a conference interpreter may face, based on which, the translation strategy of clarifying and omitting often used in CI are deduced. On the contrary, many of the pre-existing translation methods may not fully consider the features of conference interpreting. For instance, discursive creation is a translation method which adds in the target text a sense nonexistent in the source text or coining a term nonexistent in the target language (cf. Molina & Albir, 2002: 510). It is often used for the translation of names involved in advertisements, movies titles, trademarks and so on. The target receptors cannot make sense of the translation until associating it with the translation purpose and the specific translation context. Here, the researcher will exemplify how discursive creation works with the translation of the movie title of *The Descent* from English into Chinese, so as to explain why such translation methods that do not take into account the situation of conference interpreting cannot work for this thesis.

*The Descent*, a horror movie filmed by Lionsgate with two series so far (2005 and 2009), depicts six women (part 1) who, having entered an unmapped cave system, become trapped and are hunted by troglotaunal flesh-eating humanoids. When the movie was introduced into China, its title was translated as 黑暗侵袭 (hēi àn qīn xí), which literally means “Darkness Invades”. It is inferable that it is terrifying to the marrow when the depth of the cave falls into darkness because eyes are not functioning for those monsters but are essential to these visitors. But when it is turning dark (suddenly and completely) due to the attacks or the failure of any artificial lights, it is imaginably horrible. The original title may hint the source audience that it is a deep fall into an unfathomable cave full of evil while the Chinese version highlights the long-lasting terror

throughout the whole story, ie. darkness. This is possibly because if the original title was translated literally, the target audience (ie. the Chinese) would not associate it with hell or other vicious things that the Western audience could easily conceive because fundamentally cultures differ between the two audiences. Evidently, discursive creation is used here where the Chinese audience could truly appreciate the horror pronounced by darkness, in particular after seeing the movie.

In sum, practical translating is different from conference interpreting in translation purposes and means. It is imaginable that if the audience can only listen to the target text once and lacks time to associate with the specific context whilst the interpreter coins some strange terms or expressions, the interpretation might baffle the audience. Therefore, given the research aim and the research object, translation methods such as discursive creation that do not take into account the specialty of conference interpreting have been ruled out from this research.

#### *In terms of the ways to deal with culture-specific expressions*

This thesis focuses on ways to deal with the source culture when the culture-specific expressions are interpreted: foreignizing retains the source culture; domesticating replaces the source culture; clarifying conveys the meaning of the culture-specific expression while de-verbalizing the source cultural and linguistic form; omitting dismisses the entire cultural expression. Evidently, the four possible ways to deal with the source culture of these culture-specific expressions are manifested as these four translation strategies. It is therefore claimed that the researcher is not subjectively or prescriptively formulating any universally applicable translation strategies. Instead, the proposal of the four translation strategies fully reflects the ways of handling different cultural expressions according to their features.

#### *From the cultural and linguistic differences between English and Chinese*

The four translation strategies proposed in this thesis are completely pertinent and applicable to English and Chinese while some methods existent in some other translation activities may not be suitable to the English-Chinese combination, because most existing translation theories, strategies and methods are based on translation practice between European languages (cf. Tymoczko, 2007: 3). Due to “the enormous differences between Chinese and English” (Munday, 2012: 154), not all the strategies / methods used between European languages can be applied to Chinese and English. In this sense, it is argued translation methods often need localizing first before being applied to specific language combinations. This further confirms that when exploring translation norms of specific translation behavior, it is translation strategies rather than translation methods that should be considered as descriptive categories because they hold sway of translation methods but at the same time are guided by translation theories.

To sum up, it is argued by this researcher that it is necessary and practicable to apply this original theory-to-strategy analytical framework to this thesis for DTS case study. It is necessary because the research aim of finding how Chinese cultural expressions are interpreted is essentially to find the correlations between these cultural expressions and the translation strategies available to the Premier’s interpreters. So the translation strategies here are “descriptive categories” (Toury, 1980: 57) for DTS case study. Without identifying these translation strategies, the comparison between

the cultural expressions and their interpretations cannot be carried out because we simply cannot claim for a specific expression what strategy has been used. In this regard, even translation theory cannot help because “most translation theories cannot be applied unless they are firstly converted into translation strategies” (Boase-Beier, 2011: 80). It is only when strategies are converted from theories that we can analyze the cultural expressions and their interpretations effectively.

It is practicable because the four translation strategies are converted from three kernel theories of this thesis by fully considering the conference interpreting working mode, the features of the data and the four typical ways to deal with the source cultural flavours in those cultural expressions. With the theoretical framework and the specific descriptive categories well defined, the two types of data of this thesis context and text will be illuminated on in the next section with an argument that the linguistics-oriented approach should be integrated with the culture-oriented approach for this thesis.

## **5.2 The synergy of text and context**

The researcher argues that the linguistics-oriented approach and the culture-oriented approach be combined in this thesis by following DTS, so that both the textual and contextual data related to this research can be described, explained and analyzed. Theoretically, DTS exhorts researchers to “contextualize the translated text” (Toury, 1995: 174; Schäffner, 2010: 239), which necessitates the integration of authentic texts with real contextual factors when analyzing translation strategies. Methodologically, this appeal reflects the coherence, interactivity and mutual validation between the linguistics-oriented approach and the culture-oriented approach, based on which, the research aim of discovering the translation norms will be achieved. Besides, it is claimed in this thesis that descriptive case studies, corpus-based contrastive discourse analysis and the cultural approach are closely intertwined. Their synergy confirms again the importance of integrating context with text, underlying the primary research methodology of this thesis.

To succeed in the intercultural and interlingual communication, it behooves the interpreter to not only consider “words on the page” (Munday, 2012: 297) from the micro linguistic angle, but also context beyond words from the macro cultural angle because “the context actually provides more distinction of meaning than the term being analyzed” (Nida, 2002: 29). Similarly, it is necessary for a descriptive researcher to describe and analyze large-scale text and real contexts because it is claimed that “the linguistic approach and the cultural approach are not diametrically opposed but mutually complementary” (cf. Ruano, 2006: 44), jointly enhancing people’s understanding of the nature of translation. As Munday points out:

Thus, textual analysis of a ST-TT pair may take place within a DTS framework that would locate the analysis within its wider cultural context. Just as linguistic analysis which does not consider the wider contextual factors is some ways deficient, so too are the culturally oriented studies which reject textual analysis. In my view, the two are complementary and a combination of the two essential for a fuller understanding of the role of translation.

(Munday, 2012: 298)



Based on the theoretical framework, the TT-ST bilingual parallel corpora will be analyzed from a combined perspective of text and context, which involves three essential steps. The quantification of the use of the four translation strategies for the different categories of the cultural expressions marks the first step. The translation norms deduced from such statistics are further tested by more cases. The third and the most important step is to explain what contextual constraints have shaped these translation norms evidenced as the translation strategies used by the interpreter in the text (ie. the corpora).

More specifically, the text, here as the corpora, will be firstly constructed, which entails the use of transcription and corpus-based translation studies. Conceivably, the source text and the translated text of the Premier's press conference need to be studied jointly, which calls for the building of the parallel corpora of TT-ST pairs, which as Munday posits (2012: 285), "when aligned (sentence by sentence or paragraph by paragraph), can allow the strategies employed by the translator to be investigated" (cf. Laviosa, 2010: 84; Hatim, 2013: 163). But actually before the corpora of the ten press conferences are constructed, the building bricks, ie. the texts need to be transcribed. Evidently, both transcription and corpus building entail the linguistic approach, ie. paying sufficient attention to text itself.

Additionally, with a second thought, it is not difficult to recognize that the comparison of translations and originals actually adopts a linguistics-oriented contrastive approach because after all, comparative literature and contrastive linguistics are "the earliest feeding disciplines of Translation Studies" and "as a practice the TT-ST comparison is as old as the practice of translation itself" (Koster, 2011: 21). It is worth pointing out here that it is the emergence of DTS that makes the contrastive discourse analysis a method that withstands systematic scrutiny. As Koster observes (2011: 21), the assumption underlying the DTS comparison is that the relationship between any two or more texts may be considered a complex network of similarities and differences, which lends itself to description. The aim of such contrastive effort is then to reconstruct the translation norms underlying the translational choices made in the corpus. Thus, it is noticeable that "a growing number of descriptive case studies adopt both corpus-based studies approach and a contrastive analysis method" (cf. Munday, 2012: 286-287).

With the links of the descriptive case studies, corpus-based approach and the contrastive analysis method explained, the relationship between DTS and the cultural approach which is theoretically endorsed by the cultural turn theory will be clarified. Evidently, "both Toury's DTS and Bassnett and Lefevere's culture-oriented approach represent methodological as well as theoretical shift in Translation Studies" (cf. Hermans, 1999: preface; Marinetti, 2011: 26). The two approaches are epoch-making in that they have completely smashed the fallacy that translation is only a transfer of words in a text from one language to another that had haunted for millennia translation practice and research. They not only utilize the linguistic approach but move out beyond it by studying the TT and ST through the lens of culture, history and society, so as to explain what contribute to the selection of certain translation strategies for specific translation behaviour as well as describing their regularities under a given situation, which Toury called norms (1995: 54-55) while Bassnett and Lefevere called textual grids (1998: 5). So the most distinct similarity between DTS and the cultural approach is their integration of text with context when analyzing translation as a product of cultural interaction.

Besides, it is argued by the researcher of this thesis they also have two major differences. Firstly, in terms of theoretical framework, metaphorically speaking, DTS is a versatile magazine that can be loaded with any established theory that can be used for its descriptive-explanatory studies. In comparison, the cultural turn approach does represent a theory but not such a magazine (ie. framework) as DTS for other theories. Generally speaking, it mainly uses cultural critical theories such as postmodernism, deconstruction, feminism, postcolonialism and so on (e.g. Venuti, 1995; Simon, 1996; Tymoczko, 1999; Cronin, 2003). Secondly, in terms of research focus, DTS is aimed at finding / discovering translation norms from translation products, through which to further identify the translator's decision-making process while the cultural turn approach seems to be more interested in the study of the greater cultural contexts, namely history, society, power, institution, ideology and so forth through studying the translated texts at a specific place and time in history, which has been criticized by some translation scholars as "centrifuging Translation Studies" because what the culturalists care more are seemingly cultural studies rather than Translation Studies, which may risk "subordinating Translation Studies to cultural studies" (cf. Hu Mu, 2011: 6; Pym, 2014: 159). Therefore, the researcher of this thesis neither emphasizes excessively the linguistic approach nor the cultural approach but combine them as two generators in the theoretical-methodological framework of this thesis which is DTS-oriented.

It is argued by the researcher that a rigid descriptive case study cannot ignore either the linguistic approach, typified as the corpus-based contrastive discourse analysis for this thesis or, the cultural approach, manifested as the analysis of various contextual sources. They are inalienable, coherent, interactive and interdependent with regard to the research aim of this thesis. Their synergy offers an optimal way of validation for the outcome of the descriptive research, as Tymoczko puts:

One of the strongest means of validation available to researchers in Translation Studies is the interplay between macro and micro methods in applying data. If the large translation effects identified and investigated by cultural studies approaches to translation are in fact the result of small word-by-word, sentence-by-sentence, and text-by-text decisions on the part of translators – decisions that can be analyzed with contemporary linguistic tools – then research methods in Translation Studies will normally benefit from connecting those two realms and using coherence that results as a principle of validation...One can either view micro and macro approaches to translation as representing two corresponding theoretical frameworks, or one can view the micro levels of textual analysis as a more specific application of macro approaches to language, text and culture.

(Tymoczko, 2007: 158-159)

The mutual validation between the text-based linguistic approach and the context-based cultural approach in this thesis is illustrated as the description and explanation of translation norms based on large-scale case studies interpreted by the six kernel translation theories, all of which prioritize contextualizing interpreting. In other words, they serve as interpretive tools to provide contextual explanations (the cultural approach) for the translator's choices of translation strategies illustrated in those TT-ST pairs (ie. corpora, using contrastive analysis). For instance in later data analysis, a typical TT-ST pair selected will be analyzed through the contextual lens, with primary situational, sociocultural and cognitive factors taken into account. Additionally, paratexts (which in this thesis

particularly refer to the different translations of the same cultural expression in other situations, cf. Tahir Gürçağlar, 2011) and other extratextual materials such as the lectures given by government interpreters to university translation-major students, the interview of these interpreters by famous TV channels or websites and so forth. All these may help to restore the contexts which shaped the translation strategies used by the interpreter and consequently such cultural studies approach will validate the choices of certain translation strategies for a certain category of cultural expressions.

Conversely, such contextual factors as an ideological vein can be clearly evidenced by the TT-ST pairs in the text through the contrastive approach. This combined research nature epitomizes what Bassnett and Lefevere calls on (1990: 12): “to study the text with the network of both source and target cultural signs” and what Toury underscores (1995: 174) the importance of “studying actual translation by taking into account the culture-semiotic conditions under which they occur”. Once it has been clearly argued for the mutual complementarity between the text and context analysis, the foregoing section will elaborate on data, both the textual and contextual ones, in terms of data collection and categorization.

### **5.3 Data collection and categorization**

#### **5.3.1 Categories and features of data**

In terms of data collection, besides the complete series of the Premier’s press conference videos, large amounts of contextual sources on the press conferences are collected from some of (China’s) most influential media’s online coverage (e.g. *Xinhua News Agency*; *Sina Portal Website*; *China Daily*; *the Economist*), including the annual spotlight coverage of the Premier’s press conferences, the feature reports of the press conference interpreters through studio interviews, and texts of the speeches delivered by these interpreters to China’s prestigious universities and the provincial and municipal offices of China’s Ministry of Foreign Affairs. The data collected have three features as follows:

Firstly, online documents constitute the majority of data, not only because “they are of immense significance to documentary studies” (McCulloch, 2004: 38), but also because both the Premier’s press conference and its coverage are predominantly publicized online.

Secondly, the data collected are “authentic and reliable” (McCulloch, 2004: 42-43) because all the videos are intact recordings of live satellite broadcasting. Additionally, all the documents on the Premier’s press conferences and the government interpreters who interpreted for these events are coverage and reports released almost at the same time from a host of mainstream media in China which are substantially influential and trustworthy. So the authenticity and reliability of these first-hand data are guaranteed.

Thirdly, these videos are “representative and typical” (cf. Williams and Chesterman, 2002: 92-94) because they fully represent the nature, operation and recent development of the press conference, which can facilitate a coherent and systematic analysis of the interpretation of the culture-specific expressions. Since its advent in 1998, the Premier’s press conference has taken place on fifteen occasions by 2013. The press conferences from 1998 to 2003 have not been selected because not all the conference videos are available and lest research fault lines may occur if fragmentary data

are used. Eventually, ten latest conferences (2004 to 2013) out of a total of fifteen are selected. In this sense, data validity and representativeness are guaranteed.

Since the most essential data of the thesis are these videos, how they will be analyzed, including transcription, alignment of the TT-ST pairs and coding will be initially discussed as follows (see more details in chapter six).

### 5.3.2 The establishment of the bilingual parallel corpora

There are three steps to the establishment of the bilingual parallel corpora:

The first step is to transcribe the original and the translated text based on the videos. As Johnstone states (2009: 23), “there is no single generally accepted way to represent speech on the page”. It is thus asserted by the researcher of this thesis that the way to transcribe audio-visual materials is dependent on the research aim and the research object, ie. what one would like to analyze, which is fundamentally because “the way you view your data will differ from the way the same data are viewed by someone else which makes your data analysis subjective” (Hale & Napier, 2013: 139). After all, “transcription is a selective process which converts the naturally occurring data into the researcher’s own data” (Ochs, 1979). In order to reflect the authentic linguistic choices during the interpreting process, a detailed, systematic and objective description will be adopted, with all the tongue slips, repetitions, self-corrections, grammatical and / or semantic errors transcribed as they are.

Two reasons apply for this way of transcription. First, the analysis of the cultural expressions and their interpretations is inseparable from the co-texts. So it is necessary to transcribe the entire video recordings into a complete series of corpora from which ten new corpora comprised of only the co-texts as well as the cultural expressions and their interpretations will be extracted. The ten coded corpora in appendix are therefore these “new” corpora (ie. the specialized corpora) that are built on those complete corpora including all that has been said in a conference session. Secondly, corpora built on the basis of a detailed transcription may also benefit future research related to the Premier’s press conference interpreting.

More specifically, to define the comparative / contrastive unit between TT and ST, the transcripts are segmented into sentences with punctuations given the completeness of the semantic meaning, length of pauses, intonations and pitches. If the sentence meaning is completely expressed with a short pause, a comma is used; with a long pause, a period is used; for a rising tone at the sentence rear, a question mark is used; for an emotionally strong sentence, an exclamation mark is used. It is worth noting that non-verbal factors are not transcribed into the complete corpora because the Premier’s press conference interpreter<sup>6</sup> is virtually “invisible”. Unlike the community interpreter, she is not able to express meaning using eye contact, facial expression, or body gesture, with her “social / interactive role” minimized (cf. Hertog, 2010: 51; Williams, 2013: 96).

The second step is to establish the bilingual parallel corpora<sup>7</sup> by juxtaposing the source text and

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<sup>6</sup> Sitting on the Premier’s left, the interpreter can be heard scribbling interpreting notes but can only be seen when the camera zooms out at the rostrum for a panoramic view.

<sup>7</sup> Each press conference video has an independent TT-ST parallel corpus, based on which a second specialized corpus containing

the target text transcripts, which are segmented into paragraphs in line with the natural pauses of the speaker and the interpreter when they hand over the turn to one of the others (the chairperson, the Premier, the interpreter or the next journalist selected to ask). This is because “natural pauses maximally reflect the real contexts of conference consecutive interpreting” (Wang, 2012: 97).

The third step is to code the corpora, which will be carried out manually. A detailed description of how a corpus is coded and why it is coded in a certain way will be elucidated in chapter six.

The issue of translational unit needs noting here. When aligning the source text and the target text, one needs to bear in mind that “translation is not just seeking lexical equivalence” (Yuan and Zou, 2008: 92), which is particularly true for translation of culture-specific expressions because except foreignizing, the other three strategies will markedly alter the source lexical order. So, more often than not, not only the kernel words of the cultural expressions will be coded, but also the co-texts encompassing adjacent phrases and even sentences are involved for this thesis so as to facilitate the comparison of TT with ST. With the theoretical framework established and the data collected and categorized (including the textual and contextual data), next the specific research procedures, questions and methods will be elaborated.

#### **5.4 Research ethics and researcher’s reflexivity in this study**

This research does not raise any ethical concerns because it uses as firsthand data the videos and texts that can be legally, ethically and freely accessed and downloaded by anyone who uses the Internet, such as the video recordings of the Premier’s press conferences available on the websites of the Chinese Government and various Chinese and overseas media, the mainstream media’s coverage of the conference, their interviews broadcast online with the Premier’s interpreters, these interpreters’ seminars on interpreting for the Premier delivered to university students in their freely accessible blogs and so on so forth. Therefore, there is no need to get “informed consent” (James and Nolan, 2015: 10) to obtain and use these open archives. Despite that, all such online resources are academically cited and / or annotated throughout the research.

In terms of the research process, the study uses the corpus-based contrastive discourse analysis to analyze the data under the DTS framework in order to find out how Chinese cultural expressions in the press conference are interpreted by the Premier’s interpreters while no ethnographic survey or experiment is used in this study. As for the dissemination of the research outcome, parts of the thesis may be published later on academic journals and / or present on academic conferences, which will be subject to the ethical guidelines of the ad-hoc journals and conferences. Therefore, it is guaranteed that “no harm will be caused by the research investigation or the dissemination of its results” (James and Nolan, 2015: 5).

It is argued that translation research is not subjectivity-free but demand a strong hermeneutic and self-reflexive component because translation is inherently about understanding and interpretation. Dated back to 1813, Schleiermacher (1813: 49) argued that a translator can only move the reader to the writer or the vice versa. This hypothesis is deemed as the cornerstone theory of Translation Studies, to which “practically every modern translation theory responds” (Kittel and Polterman,

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only the culture-specific expressions and their interpretations (plus immediate co-texts) will be established.

2009: 417). In the perspectives of sociologists and scientists, nobody would see a hard-to-validate metaphor as the fundamental theory for an academic discipline. However, this is the attribute of humanities and Translation Studies which center on meaning while meaning means differently to different people. When people were debating on the establishment of the discipline, structuralists proposed its name as “translatology” or “translation science” (e.g. Nida, 1964; cf. Snell-Hornby, 2006), marking out the territory of the “scientific” investigation of translation. However, with the growth of translation research, an increasing number scholars argued that translation research cannot follow “the precision, replicability and transferability of natural science” (e.g. Chesterman and Williams, 2002: 60; Tymoczko, 2007: 159; Pym, 2014) simply because “meaning or the concept of equivalence is not a fixed, static or hidden presence to be revealed by a TT recipient” (Derrida, 2004: 423-426; cf. Toury, 1995: 37; Baker, 2011: 6). Instead, meaning is shaped and reshaped by context and is interpreted and reinterpreted differently from individual to individual. Thus, the regularities of the use of translation strategies, otherwise known as translation norms are domestic “rather than universally applicable” (Katan, 2009: 83) and “descriptive neutrality is unfeasible for researchers” (Halverson, 2010: 382). That explains why the discipline was formally named as “Translation Studies” (Holmes, 1972) to indicate its synergy of empiricism and interpretivism.

Throughout this thesis, from the selection of theories as components of the theoretical framework to the redefinition of the Chinese cultural expression, from the conversion of the four translation strategies to the specific data analysis procedures, intuition and interpretivism have a role to play because “the entire process of defining, classifying and analyzing data is a complex interpretive act” (e.g. Crisafulli, 2002: 22; Pöchhacker, 2006: 229). Despite that, the researcher’s reflexivity or interpretivism has to be contained or the research may become too subjective and prescriptive. That is why the researcher of this study while imposing a due amount of personal interpretation, follows the empiricist spirit of DTS by generalizing and validating the translation norms through large-scale case studies of authentic translation products under given contexts so as to let the data speak. As long as the norms generalized from corpus analysis are consistent and can be validated, the reflexivity / interpretivism imbued in the entire research procedure is well justifiable.

## **5.5 Research procedures, questions and methods**

Under the guidance of DTS, three procedures, namely the three subsequent data analysis chapters will be taken, to explore the translation norms for the Chinese culture-specific expressions in the Chinese Premier’s press conferences. Through a detailed transcription, the complete corpora with coded TT-ST pairs of the ten conferences have been set up. Next, the three procedures, including the specific research questions and methods will be elaborated.

### **5.5.1 The 1<sup>st</sup> research procedure**

The first procedure is to establish a specialized corpus for each of the ten press conferences which includes the culture-specific expressions, their interpretations and relevant co-texts. Additionally, these corpora will be systematically coded so that they will lay a solid basis for the quantitative and qualitative analyses in the next two research procedures (ie. chapter seven and eight).

### *Research questions*

With the complete bilingual parallel corpora established, in this procedure, in order to set up the specialized corpora, the following research questions will be addressed:

- 1) What is the definition of the culture-specific expression in this thesis?
- 2) How will the culture-specific expressions be selected out of the complete corpora?
- 3) How will the culture-specific expressions be categorized? How will each category be defined?
- 4) How in practice can those culture-specific expressions be clearly classified?
- 5) How to identify what specific translation strategies a cultural expression has adopted?
- 6) Are there only four translation strategies adopted in the entire specialized corpora?

### *Research methods*

In order to address the list of research questions in the first research procedure, the “hermeneutic, conceptual and contrastive analysis methods” in Translation Studies (Williams and Chesterman, 2002: 49-51) will be adopted given the specific research aim and the features of the data. Besides, transcription, comparison and categorization methods will be adopted. It has been emphasized in chapter three that a due amount of personal interpretation or the interpretivist approach is needed throughout the research from the conceptualization of key concepts, the use of certain theories, to the selection, categorization and final interpretation of data. This is due to “the indeterminacy of meaning, instability of equivalence and consequently the infeasibility of descriptive neutrality in Translation Studies” (Williams and Chesterman, 2002: 60; Crisafulli, 2002: 32-34; Pöchhacker, 2006: 229-230; Tymoczko, 2007: 146; 159-166; Halverson, 2010: 382; Remenyi, 2012: 130; Pym, 2014: 88-91). Thus, this researcher’s “practice, experience and even intuition” (cf. Hatim, 2013: 89; Marinetti, 2013) will facilitate data analysis in this thesis.

For instance, the categorization of culture-specific expressions complies with the principle of homogeneity, namely, classifying into a category the cultural expressions that are intrinsically and functionally homogeneous so that the majority of the cultural expressions demonstrate enormous similarities to their category peers and huge differences to the expressions of other categories. Such method reifies the underlying rule of conceptual categorization in Translation Studies which behooves the researcher “to activate two cognitive processes: analysis and synthesis, to find differences and similarities between different data” (Williams and Chesterman, 2002: 94; cf. Tymoczko, 2007: 147). But even the principle of homogeneity cannot rule out the possibility of ambiguities in classifying certain culture-specific expressions because it is “hard to categorize qualitative data in a clear-cut fashion” (McCulloch, 2004: 27) or to use the words of Aixelà (1996: 60), who studied the translation of culture-specific expressions in three different translated versions of a same Spanish novel, “there will no doubt be border cases of a fuzzy or overlapping nature”. The solution to this problem will be proposed in data analysis chapters where the corpora

as cases will be systematically categorized and analyzed.

In conclusion, given the nature of the research objects and Translation Studies as large, the thesis claims that it is necessary to integrate into this thesis the researcher's due personal interpretation and value judgments so as to effectively define and categorize the cultural expressions and their translation strategies in this thesis. This is because Translation Studies, particularly its traditional areas intertwined with intercultural studies and comparative literature, pivot on meaning, whose rich humanistic connotations determine that "Translation Studies should be humanism-oriented, illustrating the researcher's moderate initiative, interpretation and value judgments" (cf. Zhao and Zhao, 2012: 182). And this further determines that data categorization may follow the contrastive, hermeneutic and conceptual analysis often taken in philosophy and comparative literature. Using Crisafulli's words (2002: 22), "value judgments influence the selection of data and the categories of analysis, as well as the explanatory theories used to organize the data and the categories". Thus, "the entire process of defining, classifying and analyzing data is a complex interpretive act" (Crisafulli, 2002: 22; Pöchhacker, 2006: 229-230; Tymoczko, 2007: 166). This being said, the researcher will adhere to the empirical spirit pursued by the descriptive paradigm.

#### 5.5.2 The 2<sup>nd</sup> research procedure

This thesis is aimed at exploring the validated translation norms for the Chinese culture-specific expressions in the Chinese Premier's press conferences. Therefore, as the first procedure, how to construct and code the specialized corpora and the reasons for such configuration and coding will be expounded. In the second procedure, with the specialized corpora (2004-2013) of the Chinese culture-specific expressions, a systematic quantitative analysis of the specialized corpora will be carried out so that translation norms will be generated and verified with more cases. In this way, the research question of how these translation strategies are used in the press conferences will be addressed. So far there are three specific research questions that are foreseeable:

##### *Research questions*

- 1) How many times has each translation strategy been used and what is the usage proportion of each strategy?
- 2) How are different categories of cultural expressions and different translation strategies correlated?
- 3) How are the four translation strategies collocated?

##### *Research methods*

This procedure will mainly adopt quantitative analysis of the specialized corpora so as to generate translation norms that will be tested with more case studies. Besides, an initial qualitative analysis will be carried out of these translation norms. Therefore, this procedure will take the descriptive case study approach and the corpus-based contrastive discourse analysis method. Two steps will be adopted. Firstly, seven press conferences, spanning two phases, namely from 2004 to 2007 and from 2009 to 2011 will be combined into a joint corpus which will be analyzed quantitatively for



translation norms. The reason why these seven corpora are combined is that DTS emphasizes that “descriptive researchers need to carry out large-scale case studies to generate hypothetical norms” (cf. Toury, 1995: 16). Secondly, these norms will be tested with the specialized corpus of the year 2008, 2012 and 2013. Three reasons apply for choosing these three years. Firstly, 2008 and 2012 are the first and the last press conference during Mr. Wen’s second tenure in office, so these two sessions are more distinctive than the other ones. Secondly, 2013 marks the first press conference of China’s incumbent Premier Mr. Li. Thirdly, different interpreters served for the three sessions.

In conclusion, with the establishment of the specialized corpora, the second procedure will carry out quantitative research with primarily the descriptive case study approach and the corpus-based contrastive analysis method. It follows the spirit of DTS by describing how translation strategies are used in large-scale cases. From the statistics, hypothetical norms will be generated and tested against more homogeneous cases.

### 5.5.3 The 3<sup>rd</sup> research procedure

Like the first two procedures, the third procedure will use the descriptive case study approach and the corpus-based contrastive discourse analysis method. But differently, qualitative research will primarily be taken with the following three research questions to address the “why” questions. It will integrate text and context and, the linguistic approach and the cultural studies approach under the guidance of the theoretical framework. Firstly, why translation strategies used in the corpora display such translation norms will be explored by taking into account various contexts, including the situational, sociocultural and cognitive contexts as well as the six kernel theories of this thesis. Secondly, why a certain category of cultural expressions adopts a specific translation strategy will be analyzed by illustrating some representative samples from the 10-year specialized corpora. In this way, those translation norms can be further discussed. Thirdly, the government interpreters’ feelings of the Premier’s press conference and why they hold such views from the perspectives of the kernel theories and the conference interpreting contexts will be reviewed and discussed. The translation norms and these interpreters’ feelings will also be compared.

It should be noted that in this research, the interlocutors’ behaviour, particularly the Premier’s and the interpreter’s body language will not be studied because they do not have any influence on the use and interpretation of the Chinese cultural expressions. Besides, as it can be seen clearly in the video recordings, the Premier’s interpreters do not intervene with any gestures, body movements or noticeable facial expressions but for most of the time bury his / her head at the notepad: taking notes when the Premier and the journalists are talking and then relying on the notes to interpret. It is only occasional that the Premier signals the interpreter to interpret by turning slightly his upper body towards the interpreter who is seated on his left with an almost imperceptible nod or wink. Very rarely the interpreter took over a turn as s/he assumed that the Premier intentionally paused to allow for interpretation but the Premier was actually thinking for a second before resuming. As this happened, the interpreter would immediately stop interpreting even if s/he had started with a few words. Clearly, body language does not influence the use and interpretation of the cultural expressions and thus will not be considered in this thesis.

## Conclusion:

The methodology chapter is critical to the entire research because it interlinks literature review and the foregoing data analysis chapters by arguing for and against some key issues related to this thesis. In a nutshell, DTS as the methodological-theoretical paradigm for this research has been fully expounded from the perspective of theoretical framework, text and context. It is argued that a rigid descriptive case study aiming at finding translation norms for a specific translation act should have a solid theoretical framework constituted by multiple highly explanatory theories. In this regard, the feasibility of using the six kernel theories to interpret data has been elaborated on. It is claimed that theory is inextricably intertwined with methodology. The researcher also argues against the claim that only one theory is sufficient to any research and that multiple theories may lead to illogic self-contradiction within the research. Rather, it was demonstrated one by one that each of the six theories is useful to the interpretation of data but each may have some blind spots that they fail to cover. Thus, it is argued that multiple even competing theories be subsumed into the theoretical framework to enhance the interpretive power of the theories.

With regard to the four translation strategies deduced from the six theories and from a thorough consideration of the conference interpreting mode and the possible ways to interpret the Chinese culture-specific expressions into English, it is argued that they are not idiosyncratic or universally prescriptive categories. By contrast, they represent as one of the most innovative application of Boase-Beier's claim that translation strategies can be converted from translation theories and can be used to describe and explain translation behavior. It is with the four descriptive categories that the corpus-based contrastive TT-ST analysis of the press conference can be carried out.

In terms of the research approaches to the two primary types of data of this thesis, ie. the textual and contextual data, the integration of the cultural approach and the linguistic approach are fully argued because of their coherence, interaction and mutual complementarities. It is the spirit of both DTS and the cultural turn theory to analyze the relations between text and context for something that can be underpinned as regularities or translation norms. When exploring how culture-specific expressions are interpreted, it is argued that the two approaches be combined which will further decide the way of data collection, transcription, definition, categorization and analysis. Moreover, it is argued throughout this thesis and especially in this chapter that an interpretivist, hermeneutic approach is integral to DTS despite its claim for empiricism.

On one hand, empiricism is proved by the three-phase methodology of DTS followed by the thesis because, the emphasis on a sound theoretical framework, authentic texts and real contexts, the generalization of translation norms through large-scale representative case studies and, the verification of such norms with more case studies comply with the underlying assumptions of most positivistic studies today that "facts and data have an objective reality" (Hale and Napier, 2013: 15). On the other hand translation centers on the transfer of meaning, for which the first and foremost step is to interpret meaning. However, "people place their own meanings on events; meanings that do not always coincide with the way others have interpreted them" (Hale and Napier, 2013: 14). Intrinsically speaking, meaning is shaped and reshaped by numerous contextual factors and is interpreted and reinterpreted differently from individual to individual. Therefore, the humanistic nature of translation, the indeterminacy of meaning and the instability

of translation equivalence force researchers to acknowledge that translation strategies are contingent and translation norms are domestic.

Besides, when analyzing translated texts, it is argued that a descriptive researcher cannot remain value-free and has to exercise a due amount of personal interpretation in the entire research process although s/he is dealing with facts and data because just as the phenomenological philosophy claims that “reality is socially constructed”, the researcher also agrees with culturalists, descriptivists and deconstructionists that “meaning which is a social, historical, cultural, ideological and cognitive construct should be contextualized” (e.g. Gutt, 1991; Venuti, 1995; Bassnett and Lefevere, 1998; Derrida, 2004; Hale and Napier, 2013). It is argued that both empiricism and interpretivism are indispensable to DTS research because with the empirical spirit, a phenomenon can be maximally objectively studied with testable hypotheses generalized and with the interpretivist spirit, meaning something that is so subjective and unstable can be analyzed with the researcher selecting relevant theories to interpret data from a purview to his or her concern. As Holmes, the founder of Translation Studies stated (1988: 71), “the aim of Translation Studies is the description of the phenomena of translating and translation as they manifest themselves in the world of our experience”.

Following the DTS three-phase methodology, the next three chapters will take the following three steps: firstly, mapping out TT-ST, namely building and coding the specialized corpora of cultural expressions as well as defining and categorizing cultural expressions for this research; secondly, generalizing hypothetic norms through systematic quantitative case studies; thirdly, explaining why such norms by qualitatively analyzing some representative TT-ST examples selected from the cases. In sum, the methodology of this research adopts a descriptive-explanatory case study approach, using primarily the corpus-based contrastive discourse analysis method. The thesis will integrate empiricist with hermeneutic approach, cultural with linguistic approach and qualitative with quantitative research. The following chapter will expound how the specialized corpora are constructed and coded and some deep-rooted factors concerning the configuration and the coding of the specialized corpora.

## **Chapter 6 Establishment of the Specialized Corpora of the Culture-specific Expressions in the Premier's press conferences 2004-2013**

This thesis will adopt a descriptive case study approach and a corpus-based contrastive discourse analysis of the TT-ST pairs of the Chinese culture-specific expressions found in the transcripts of the decade's Premier's press conference video recordings. Therefore, the first step is to establish such a bilingual parallel corpus for each year's TT-ST pairs of the cultural expressions based on the transcriptions. More specifically, section 6.1 will expound how to set up such corpora in terms of their coding methods (form) and components (structure). Section 6.2 will then explain the deep-rooted factors influencing the configuration and the coding of such specialized corpora, which will include the definition of the culture-specific expressions, the specific screening and categorizing principles, the identifying principles of the translation strategies for ad-hoc cultural expressions and so on. By discussing these factors, readers will gain a clearer picture of why the corpora are so constituted and why they adopt the coding methods proposed in section 6.1.

### **6.1 Components and coding methods of the specialized corpora**

The transcriptions of the ten press conference video recordings are complete corpora, including the parts that do not contain cultural expressions and their interpretations. Therefore, it is from the complete corpora that the Chinese culture-specific expressions, their interpretations and both co-texts are extracted and coded. This section will then describe how such specialized corpora of TT-ST pairs of cultural expressions are structured and what coding methods are used, illustrated with authentic examples from the corpora. The basic structure of the specialized corpora will be introduced before the more complex ways of coding. As the specialized corpora are devoted to culture-specific expressions, the building and coding rationale will need to consider the definition of the culture-specific expressions, their screening / classifying principles, and the identification of the vis-à-vis translation strategies (namely coding a cultural expression with the translation strategies it has used). All these issues will be explained in section 6.2 while this section will only illustrate the factual information of the structure of corpora and its coding methods. To facilitate readers' understanding of the following section, the color-coding tactics, the five categories of the Chinese culture-specific expressions used in the conference and the four translation strategies are clearly outlined as a kind of signpost / reminder:

**Color-coding tactics** for the specialized corpora:

**Red coding:** the Chinese culture-specific expression

**Blue coding:** the interpreter's interpretation of the Chinese culture-specific expression

**Purple coding:** ①the category that the Chinese culture-specific expression belongs to  
②the translation strategies used for the Chinese culture-specific expression

**Green coding:** literal translation or explanation of the Chinese culture-specific expression

**The five categories** of the Chinese culture-specific expressions in the press conferences:

- A: historical and social expressions;
- B: poems;
- C: traditional (four-character) idioms;
- D: cultural metaphors;
- E: aphorisms and adages

**The four translation strategies** for such Chinese culture-specific expressions:

- Foreignizing
- Domesticating
- Clarifying
- Omitting

#### 6.1.1 A basic structure

Table 6.1 A basic structure of the specialized corpus

Source Text A	Target Text B
<b>1A 温家宝:</b> 我将在最后一年 <b>守职而不废, 处义而不回</b> , 永远和人民在一起。 Category: aphorisms and adages (E)	<b>1B Wen:</b> In my last year in office, <b>I will not waiver in carrying out my duties and will remain true to my conviction</b> . I will always be with the people. Translation strategies: foreignizing

Source: Premier Wen's press conference 2012

As illustrated in table 6.1, a specialized corpus encompasses two parallel parts: the one on the left with A is the source text and the one on the right with B is the target text. "1A 温家宝" indicates that in this year's specialized corpus (2012), this is the first culture-specific expression that occurred (including its co-text) and it was spoken by Premier Wen. "1B Wen", conversely, refers to the interpretation of this culture-specific expression and its co-text. Here, "Wen", the surname of the Premier is still used in the B column to stress the coherence between the target text, the source text and the speaker although in real interpreting, the Premier's remark is interpreted by the conference interpreter.

In the source text, the red codes are the core culture-specific expressions to be analyzed with only a few exceptions (cf.6.1.7 Underline). The co-text is in black. At the end of the source text is a "category", which defines which category a particular expression fits into.

This research has defined five categories for the Chinese culture-specific expressions in the Premier's press conferences: historical and social expressions, poems, traditional (four-character) idioms, cultural metaphors and, aphorisms and adages, respectively represented as A, B, C, D and E. The culture-specific expression in table 6.1 belongs to category E, namely a Chinese aphorism.

The “category” is thus coded in purple. The definition and categorization of data require an interpretivist / hermeneutic approach based on the specific data (see Williams and Chesterman, 2002: 59; cf. Crisafulli, 2002: 32-34; Remenyi, 2012: 130). That is why this researcher reiterates the importance (throughout the thesis) of putting “a due amount of personal interpretation” (Pöchhacker, 2006: 229-230) in data definition, categorization and analysis in the descriptive case research which is essentially empirical. Just as Williams and Chesterman has put “the conceptual / interpretivist / hermeneutic analysis is an integral part of the empirical research” (Williams and Chesterman, 2002: 60), the definition and categorization of the culture-specific expressions (an interpretivist approach) is vital to later empirical case studies.

In the target text, the blue codes are the interpretations of the core culture-specific expressions to be analyzed with a few exceptions (see later of 6.1 on underline). The interpretation of co-text is in black. At the end of the target text is a purple code of “translation strategies”, which defines which translation strategies the interpreter has adopted for a particular cultural expression.

This research has deduced four translation strategies: foreignizing, domesticating, clarifying and omitting from literature review and further elaborated on their relationship with data analysis in methodology. Among the four translation strategies, “foreignizing and domesticating” have been deduced and named by Venuti from the cultural turn theory and “can be used as analytical categories in descriptive studies” (Paloposki, 2011: 40). Among the two, **foreignizing** advocates the maximal retention of the source culture and transplantation of the source culture into the target text, ushering the audience towards the speaker. **Domesticating** advocates the appropriate adaptation of the source culture and replacing the culture-specific expression with the most coherent and natural target language equivalences, leading the speaker towards the audience (see further Venuti, 1995 / 2008).

**Clarifying** exhorts the interpreter to convey only the most essential meaning of the culture-specific expression plainly and pithily, unfettered from the source linguistic forms, with the possible effects of drawing closer the speaker and the audience as well as filtering away the source cultural features. The rationale for clarifying is the hypothesis of “deverbalization”, the cornerstone of the interpretive theory of translation, the first and one of the most influential theories in Interpreting Studies (Seleskovitch, 1978; Lederer, 2003: 12; Diriker, 2008: 211; Munday, 2012: 98; Pym, 2014: 19). **Omitting** is a strategy with which the interpreter leaves out the whole cultural expression when it does not affect communication if translated or not. Under some other circumstances such as when it is difficult to find equivalent expressions (i.e. domesticating) or inconvenient to make further clarifications (i.e. clarifying), the interpreter can also use the strategy, which derives theoretically from the relativity of equivalence, or in other words, the existence of untranslatability. Nida’s dynamic formal equivalence theory gives it adequate theoretical support (Nida, 1964: 164; Toury, 1995: 37; Boase-Beier, 2011: 30; Sun, 2012: 16). With these four translation strategies well defined, it is clear that the culture-specific expression in table 6.1 was interpreted with the foreignizing strategy.

The above analysis so far is a basic structure of a specialized corpus comprised of culture-specific expressions and translation strategies. Next, more coding strategies involved in the corpora will be illustrated.

### 6.1.2 More complex coding strategies

Table 6.2: Green coding (literal translation)

Source Text A	Target Text B
<b>1A 温家宝:</b> 今后几年, 道路依然不平坦, 甚至充满荆棘。 Category: cultural metaphors (D) Literal translation: thistles and thorns	<b>1B Wen:</b> The road ahead is not a smooth one; it may be full of twists and turns. Translation strategies: domesticating

Source: Premier Wen's press conference 2010

Table 6.3 Green coding (explanation)

Source Text A	Target Text B
<b>8A 温家宝:</b> 中央政府坚定不移地贯彻执行一国两制、港人治港的方针。 Category: historical and social expressions (A) Explanation: two systems, namely the socialist system on the mainland and the capitalist system on HKSAR	<b>8B Wen:</b> The central government of China has unswervingly implemented the policy of one country, two systems; Hong Kong people administering Hong Kong in a high degree of autonomy. Translation strategies: foreignizing

Source: Premier Wen's press conference 2007

Table 6.4 Green coding (literal translation + explanation)

Source Text A	Target Text B
<b>3A 温家宝:</b> ...促进农村的小康和农业的现代化... Category: historical and social expressions (A) Literal translation: little wealth Explanation: a sufficiently wealthy social condition proposed by ancient Chinese	<b>3B Wen:</b> ...to facilitate the efforts to build a society of moderate prosperity in the countryside and modernize China's agricultural sector. Translation strategies: clarifying

Source: Premier Wen's press conference 2006

Compared with table 6.1, table 6.2 to 6.4 has an extra green coding. The reason to have this type of coding is that it is aimed at helping the English readers of this thesis to gain more knowledge of the literal meaning and contextual information of a specific culture-specific expression, so that they can better appreciate the data analysis in this research as well as the translation strategies that were used by the conference interpreter. The green coding may take two forms. The first is “literal translation”, namely translating the red codes using the foreignizing strategy, thus being maximally faithful to the ST, namely for a particular value of faithfulness. It should be noted that occasionally such literal translations may read confusing but that is what they faithfully mean and it is the cultural differences between the English and Chinese languages that make them so. The second form is “explanation”, namely supplementing necessary information for the red codes, such as the background where the expression originates, the multiple meanings of a same expression, the changes of meaning through time and so on.

For example, only “literal translation” is offered in table 6.2 because once seeing “twists and turns”, the English readers can conveniently compare the literal translation and the original

interpretation and consequently discern that it is the domesticating strategy that the interpreter has used. Table 6.3 only takes the form of “explanation” because, firstly, the foreignizing strategy has been used for the expression; there is no need to translate it literally again. Secondly, the explanation will help the readers in better understanding the notion of “one country two systems”. Table 6.4 has not only literally translated “小康” into “little wealth” but also offered explanation. Thus, with a further understanding of the expression literally and connotatively, when pondering the interpretation of “moderate prosperity”, the readers can more easily perceive the translation strategy adopted by the interpreter and better appreciate the analysis carried out in this research.

Table 6.5 Numerical coding (the complex format)

Source Text A	Target Text B
<p><b>2A 温家宝:</b> 在最后一<b>年</b>, <b>我</b>将像<b>一匹负轭的老马</b><sup>1</sup>, <b>不</b>到<b>最</b>后<b>一</b>刻<b>绝</b>不<b>松</b>套<sup>2</sup>。努力以新的成绩弥补我工作上的缺憾, 以得到人民的谅解和宽恕。<b>入</b>则<b>恳</b>恳<b>以</b>尽<b>忠</b>, <b>出</b>则<b>谦</b>谦<b>以</b>自<b>悔</b><sup>3</sup>。</p> <p>Category<sup>1</sup>: cultural metaphors (D)  Category<sup>2</sup>: cultural metaphors (D)  Category<sup>3</sup>: aphorisms and adages (E)  Literal translation<sup>1</sup>: I will be like an old yoked horse.  Explanation<sup>2</sup>: in the view of the Chinese, an old horse symbolizes a person who willingly bears hardship and responsibilities without grudge.  Literal translation<sup>2</sup>: I shall not unyoke myself until the last moment.</p>	<p><b>2B Wen:</b> In my last year in office, <b>I will be as committed as ever as an old steed</b><sup>1</sup>. I will continue to make my utmost efforts to serve the people<sup>2</sup>, to make up for the short fall in my work with new achievements and to win people’s understanding and forgiveness. <b>When one is in office, he should discharge his duty conscientiously. When leaving office, he should conduct himself with humility and exercise self-reflection</b><sup>3</sup>.</p> <p>Translation strategies<sup>1</sup>: foreignizing + omitting  Translation strategies<sup>2</sup>: clarifying  Translation strategies<sup>3</sup>: foreignizing</p>

Source: Premier Wen’s press conference 2012

Table 6.6 Numerical coding (the concise format)

Source Text A	Target Text B
<p><b>2A 温家宝:</b>我想起两位伟人的诗: 一位是毛泽东主席的<b>“雄关漫道真如铁, 而今迈步从头越”</b><sup>1</sup>; 一位是屈原的<b>“路漫漫其修远兮, 吾将上下而求索”</b><sup>2</sup>。</p> <p>Category: poems (B)  Explanation: China led by the Communist Party will take an uphill battle in national development with an indomitable will.</p>	<p><b>2B Wen:</b> So here I would like to give two quotations of poems written by two great men. The first quotation is from Chairman Mao. He wrote in a poem: <b>“The strong pass of the enemy is like a wall of iron, yet with firm strides, we are conquering its summit”</b><sup>1</sup>. And the other is from the ancient poet Qu Yuan: <b>“My journey is long and winding; I will keep on exploring my way far and wide”</b><sup>2</sup>.</p> <p>Translation strategies: foreignizing</p>

Source: Premier Wen’s press conference 2004

As can be seen in table 6.5, three culture-specific expressions occur successively in the same paragraph. To aid the analysis of the information, the expressions have been arranged in the same sample in their original order due to their coherence. It should be noted that in this research, a



case refers to an entire year's specialized corpus while a sample here in the thesis refers to the particular TT-ST pairs in a specialized corpus that are to be analyzed. Then, to ensure that the expressions can be clearly distinguished they have been given a numerical code. Accordingly, the interpretations, categories and translation strategies of these expressions are also coded with a number. Analysis of this information demonstrates that on occasion the culture-specific expressions in a row are of the same category or using the same translation strategies, or both. When this is the case, numerical coding is unnecessary because just one category or / and certain translation strategies can apply to all the expressions in a same sample, as evidenced in table 6.6.

Table 6.7 Collocations between translation strategies

Source Text A	Target Text B
<b>9A 温家宝:</b> 今年是 <u>甲申</u> 年。 Category: historical and social expressions (A) Explanation: “甲申”is a term of the ancient Chinese calendar that is seldom used nowadays.	<b>9B Wen:</b> This year, <u>according to the Chinese chronology, happens to be the year of Jiashen</u> . Translation strategies: foreignizing + clarifying

Source: Premier Wen's press conference 2004

The first culture-specific expression in table 6.5 and the one in table 6.7 were both interpreted using a combined two translation strategies. Collocations between different translation strategies are not uncommon in the decade's corpora. Two reasons may apply. Firstly, holistically an expression may seem using only one strategy while actually a certain part of it has adopted another one. Secondly, the former and the latter parts of a same expression may have been interpreted with two different strategies. The first reason applies to table 6.5 and 6.7. Besides, the strategy placed first is often the principal strategy while the second plays a secondary role. Such coding (with a + in between) will benefit the subsequent statistics and analysis of collocations between different translation strategies.

Table 6.8 Underline (generic)

Source Text A	Target Text B
<b>4A 温家宝:</b> 日中啊，是 <u>一衣带水的邻邦</u> <sup>1</sup> 。中国有一句话：“ <u>召远在修近，闭祸在除怨</u> ” <sup>2</sup> 。”这是管子的话。 Category <sup>1</sup> : traditional (four-character) idioms (C) Category <sup>2</sup> : aphorisms and adages (E) Literal translation <sup>1</sup> : a strip of water as narrow as a slim belt on the clothes (of the ancient Chinese)	<b>4B Wen:</b> China and Japan are <u>geographically close neighbors facing each other across a very shallow strip of water</u> <sup>1</sup> . As an old Chinese saying goes, actually this was said by the famous ancient Chinese philosopher Kuan-Tzu, <u>to win friends from afar, one needs to have good relations with his close neighbors; to avoid adversity, one needs to try to ease animosity</u> <sup>2</sup> . Translation strategies <sup>1</sup> : clarifying Translation strategies <sup>2</sup> : foreignizing

Source: Premier Wen's press conference 2006

Underlines can be found in table 6.7 to 6.9. The underline has three roles in the coding system for the press conference corpus. Firstly, it helps to identify the kernel of a culture-specific expression

and accentuate its role in the entire expression and the interpretation, as exemplified by “甲申” in table 7. Secondly, the underlined part is itself a culture-specific expression but the meaning of the other red-coded parts in the same sample are somewhat integrated into the interpretation of the cultural expression. In other words, it is difficult to distinguish which part of the interpretation is precisely the interpretation for the ad-hoc cultural expression. The first cultural expression in table 8 is a typical example. The meaning of “邻邦” (close neighbors) is almost blended with the meaning of “一衣带水” (a strip of water as narrow as a slim belt on the clothes) in the interpretation although only “一衣带水”, the underlined part, counts as a culture-specific expression here. Thirdly, as in table 6.9, an underline can occur anywhere in the corpus to emphasize a certain part.

Table 6.9 Underline (highlight)

Source Text A	Target Text B
<p><b>4A 温家宝:</b> ...加强农业和农村建设是一着“活棋”，这一步棋走好了，就能够带动内需和消费。</p> <p>Category: cultural metaphors (D)</p> <p>Literal translation: a live (Chinese) <u>chess piece</u> (=棋)</p> <p>Explanation: the moving of a certain chess piece that enhances the possibilities for the player to win or take further steps that are conducive to success</p>	<p><b>4B Wen:</b> ...we need to strengthen the development of the countryside and agriculture. This is a key and very significant step because if we can properly take this step, it will go a long way towards boosting domestic demand and consumption in the country.</p> <p>Translation strategies: clarifying</p>

Source: Premier Wen's press conference 2006

Parentheses serve as another common coding in the corpus to supplement information. As in the literal translation section of table 6.9, if “活棋” is literally translated into “a live chess piece”, the English readers may think that the Premier was referring to the international chess. Therefore, it is necessary here to clarify that it is actually Chinese chess. Besides, parentheses often work together with underlines and sometimes there is an equation mark inside the parentheses after an underlined part, which means that the content in the parentheses equal the underlined part in front. For example, the meaning of “棋” in the parentheses equals “chess piece” underlined in front. In this way, a difficult culture-specific expression can be analyzed in more detail.

## 6.2 The root factors concerning the building and the coding of the specialized corpora

Having outlined the structure and coding methods of the specialized corpora in 6.1, this section will discuss the rationale for the building and the coding of the corpora, which will involve the following 5 specific issues:

- 1) How to define the Chinese culture-specific expression in this thesis?
- 2) How to select the culture-specific expressions from the complete corpora?
- 3) How to categorize the culture-specific expressions and how to define each category?

4) How to carry out the classification according to the definitions?

5) How to identify what particular translation strategies were adopted for a specific expression?

Therefore, section 6.2 is actually to offer explanations for 6.1 and to lay a solid foundation for the quantitative analysis of the specialized corpora chapter seven by addressing the above five issues.

#### 6.2.1 The definition of culture-specific expressions in this thesis

##### 6.2.1.1 Leppihalme's definition

The coding strategies analyzed above as well as the discovery of the culture-specific expressions from the complete corpora are influenced by the researcher's own experience in translation and interpreting practice which can actually support the personal interpretation needed in the research as Remenyi puts (2012: 101): "in reality there is an important element of interpretation in the task of research question formulation, data collection, data recording and so forth. Interpretation is central to all types of academic research." Almost at the same time when the literature on the translation of the culture-specific expressions was reviewed in this thesis, the researcher found that among several definitions, Leppihalme's definition may be the most ideal to help shape the definition of the culture-specific expression in this thesis, as Leppihalme puts:

In Translation Studies, the culture-specific expressions refer to the concepts of a specific source culture which do not have exactly equivalent expressions in a specific target culture.

(Leppihalme, 2010: 126)

Two reasons apply for my focus on this specific definition. Firstly, this definition emphasizes the relativity of the culture-specific expressions: these expressions often exist between two specific languages. Due to "the enormous differences" between Chinese and English (Munday, 2012: 154), not all the translation strategies / methods used between European languages can be applied to Chinese and English. So when referring to culture-specific expression, the "specific languages" need to be specified. Secondly, such source text concepts do not have exactly equivalent expressions in a specific target text, which is essential because if an equivalent expression could be easily found, it would not be a specific cultural expression in terms of another culture.

##### 6.2.1.2 The (re)definition of the culture-specific expression in this thesis

By fully considering the 10-year corpora, the situational, the sociocultural and the cognitive contexts of the Premier's press conferences as well as Leppihalme's definition, the definition of the Chinese culture-specific expression in this thesis is proposed as follows:

A Chinese culture-specific expression refers to a Chinese expression that the Premier's press conference interpreter finds difficult, in a fairly short period of time, to find an exactly equivalent and concise expression in English that will also enable the English audience to appreciate the cultural connotation of the Chinese expression.

The significance of the new definition can be seen from comparing Leppihalme's definition and the one provided in this thesis. On one hand, there are two similarities between the two. Firstly, this thesis has reified Leppihalme's notions of "a specific source language" and "a specific target language" with "Chinese" and "English" respectively. Secondly, from the perspective of the sociocultural context, Leppihalme posits that a culture-specific expression of a certain source language cannot be easily and equivalently matched in a certain target language. Compared to that, it is argued in this thesis that it is difficult to find the exactly equivalent English expressions for the Chinese culture-specific expressions, which marks the intrinsic feature of a culture-specific expression.

On the other hand, there also exist two differences between the two definitions. Or in other words, the new definition has adapted Leppihalme's definition to the research aim of this thesis, which is evidenced by the fact that firstly, the authentic corpora of the press conferences are taken account. As a matter of fact, the very process of transcribing the video recordings and the subsequent establishment of the complete corpora is the process during which the definition of the Chinese culture-specific expression in this thesis takes shape, as Crisafulli observes (2002: 32) that "empirical facts do not exist independently of the scholar's viewpoint; indeed, it is the scholar who creates the empirical facts of the analysis by making observable...data relevant to his / her perspective". This means that to define a pivotal concept, the empirical data and the researcher's own interpretation based on a solid theoretical framework are indispensable. Secondly, the ad-hoc contexts of the press conferences are fully considered which include the situational and the audience's cognitive contexts besides the sociocultural contexts (as Leppihalme also emphasizes) as follows.

Firstly, seen from the situational context, the interpreter has to start interpreting immediately at the pause of the Premier. So there is not much time for thinking and the interpretation needs completing almost all at the same time. But the existing definitions of the culture-specific expression, including Leppihalme's definition, are more often than not based on translation. As the previous literature has emphasized (e.g. Zhong and Wang, 2010: 7), there exist tremendous differences in the working mode between translation and interpreting, particularly conference interpreting. The modifiers in the new definition such as "in a fairly short period of time" and "concise language" are actually the requirements that distinguish an interpreter from a translator. So the situational context in conference interpreting is taken into account.

Secondly, from the perspective of the audience's cognitive context, the interpreter's primary task is to accurately convey the desired meaning of the speaker, thus facilitating the intercultural and the interlingual communication. But it is more demanding as the researcher has proposed in this definition that the interpreter should also convey the source cultural connotation to the target audience. Actually this modifier also marks the difference between an ordinary expression and a cultural one because for the former, it suffices the translation purpose to only convey its essential meaning while for the latter, the source cultural form and connotation may sound quite strange or be confusing to the audience though again the essential meaning can be safely delivered. This explains fundamentally why exactly equivalent expressions are difficult to find in a target language.

In a word, the redefinition is not only based on Leppihalme's definition but also has taken account of the authentic press conference corpora and the real-time interpreting contexts. With the definition clear in mind, the next step is to screen out the Chinese culture-specific expression, their interpretations and both co-texts from the complete corpora so as to initially build up the specialized corpora of the Chinese culture-specific expressions.

## 6.2.2 The screening principles for the culture-specific expressions

The majority of the Chinese culture-specific expressions in the complete corpora have been subsumed into the specialized corpora with only a very small number of expressions excluded. Two reasons apply for this. Firstly, a few expressions are per se too obscure which further made the interpretation sound a bit meaningless or ambivalent. Secondly, some problems arose in the interpreter's understanding of the source text which led to mistakes. But it should be noted that the interpretations with tongue slips or minor errors are still incorporated into the specialized corpora. In other words, the exclusion of these two types of problematic cultural expressions will make the research findings more valid. Next, the researcher will elaborate on each type with examples illustrated.

### 6.2.2.1 Obscurities in the culture-specific expressions

Looking at these issues in more detail, “一尺布，尚可缝；一斗粟，尚可舂。同胞兄弟何不容？” originates in a poem that satirizes the kin slaying between the Emperor Wen (202-157 BC) of West Han Dynasty and his half-brother. Literally it means “a Chinese *chi* (an ancient Chinese unit of length) of cloth can be stitched together, a Chinese *dou* (an ancient Chinese unit of volume) of rice can be hulled and grounded. Why cannot blood brothers tolerate each other?” This sentence sounds quite confusing even to the modern Chinese people today, let alone being interpreted on the spot for the English audience. The main problems are: firstly, both *chi* and *dou* are specific units in ancient China and their yardsticks varied in different dynasties. Nowadays, these two units are seldom used. In the Han Dynasty, one *chi* equals around 25cm and one *dou* equals around 6 kilos of rice. Secondly, it is an ancient custom in China to have the raw rice hulled and grounded before cooking. In the modern society, despite the existence of this rice processing step, people will normally not hull and ground the rice themselves at home. Last but not least, neither the description of the cloth nor that of the rice seems to be associated with the intolerance between the brothers.

The meaning of the sentence is “even if there is only one *chi* of cloth, we can still stitch it for a clothes for a small child; even if there is one *dou* of rice, we can still hull it, ground it, cook it and enjoy it together; now that we are brothers by blood, why must we fight each other?” (Si, 91BC / 2009AD: 685). Even with a clearer meaning, it is still unclear what the coherence is between cloth, rice and brothers. This is because the classical Chinese language which the Chinese people used in ancient times differ enormously from the simplified Chinese which the Chinese people use today in semantics, grammar and syntax. Therefore, this expression as an extreme example of the use of such classical language is far detached from the modern times and fraught with obscurities. Perhaps for this reason and due to the limited time for interpretation, the interpreter interpreted only the literal meaning, in a way much closer to the literal translation given above. Therefore, such cultural expressions that are ambiguous in both the source and the target texts

will not be selected into the specialized corpus.

#### 6.2.2.2 Critical errors in interpretations

In a nutshell, it is argued that the analysis / judgment of the correctness of the interpretations is not prescriptive but essentially a screening process before the descriptive analysis of data. As this research is to explore the translation strategies for culture-specific expressions, it is reasonable to ensure that the interpretations of the examples selected are correct. An example is given below:

When asked in 2007 how to improve people's livelihood, Wen expressed (2007) his interpretation of happiness by quoting Ai Qing, a famous Chinese poet “请问开化的大地，请问解冻的河流。” (literally: Please ask the civilized land; please ask the thawed river). “开化” (*kāi huà*, literally: ①civilized; ②the coming of spring). So here “开化” means that nature comes to a new life in spring and can be interpreted as the land ushering in spring. Interestingly, “开化” has almost the same pronunciation as “开花” (*kāi huā*, literally: blossoming flowers) in Chinese except for a tone (the former is a rising tone while the latter a flat tone). So the interpreter, for unknown reasons, interpreted “开化” as “开花”, namely “the land full of blossoming flowers”. Admittedly, it is possible to see a lot of blossoming flowers in spring, but the interpreter has inadvertently confused the two concepts. Such mistakes are rare. After all, the competence of those interpreters for the Premier's press conferences is deemed the highest in China.

To summarize, not all the Chinese culture-specific expressions will be subsumed into the specialized corpora that will be later analyzed quantitatively and qualitatively. This is because if those confusing expressions and those wrong interpretations due to misunderstanding or mishearing were incorporated, they would affect the validity of the ensuing analysis. Once the specialized corpora are put in place, the next step will be to categorize the culture-specific expressions. So next the researcher will discuss in detail the categories of the culture-specific expressions in this thesis and define each category with examples from the corpora illustrated.

#### 6.2.3 Definitions of the five categories of the culture-specific expressions with illustrations

The conceptual analysis (Williams and Chesterman, 2002: 59) of the culture-specific expressions will be carried out for their similarities and differences so as to categorize them. Five categories: historical and social expressions, poems, traditional (four-character) idioms, cultural metaphors and aphorisms and adages are therefore classified. The categories have been created / sorted out by the researcher based on the conventional categories of human knowledge. More specifically, by studying the specialized corpora in detail, the following five categories of expressions can be identified. It is argued throughout this thesis that “a humanist descriptive researcher will need to impose interpretivism on data definition, selection, categorization and so on” (Halverson, 2010: 382; cf. Pöhhacker, 2006: 229; Tymoczko, 2007: 164; Remenyi, 2012: 101; Williams, 2013: 45). Therefore, it is quite natural that given the same research object, different researchers can classify them differently for different aims. But however differently they are categorized, the only way to justify them is to generate consistent research findings: given this research, to discover consistent translation norms that can be validated with more cases. If so, the categorization used is workable. Following the tenet of the skopos theory: “the end justifies the means” (Nord in Bian, 2006: 45), after all, what is the most important is the achievement of the research aim.

### 6.2.3.1 Historical and social expressions

Historical and social expressions are the expressions that have come into being at a special phase of China's historical and social development. As they have Chinese-specific historical and social backgrounds, it is not always easy to find exact equivalences in the English culture. Some of the expressions are relatively new while some were proposed long in history, still others that have acquired new meanings through a long use. Expressions that fall into this category are primarily nouns or noun phrases. The following are two examples selected from the specialized corpora as this research is based on facts. This principle will apply for similar analysis of the categories.

“插队知青” (literally: young intellectuals who jump the queue) refer to those urban young people who voluntarily or were forced to live and work in the “laborers’ forces” in the rural areas from the mid-1950s to the end of the Cultural Revolution. Actually, the majority of them had only received junior middle school education, far from being an “intellectual” in the modern eyes. But this cultural expression is a specific historical product. Without knowing such history, people may misinterpret it as it literally means.

For the second example, “社会主义精神文明建设” (literally: socialist construction of spiritual civilization) refers to the demand for China's socialism to develop science, education, culture and morals. Despite the literal meaning of “spiritual civilization”, here “精神” (literally: spiritual) is intrinsically different from the usage of “something psychic or of the soul and religion” in the English culture. It is also generated by certain phase of China's social development.

### 6.2.3.2 Poems

Poems in this thesis refer to the poems in the Chinese literature. In terms of translatability, it is believed in the realms of poetry and Translation Studies that “it is extremely difficult, if not impossible to translate poems” (cf. Jacobson, 1959: 143; Luo, 1984: 146). Compared with written translation of poems, in the Premier's press conferences, most of the poems quoted are just one or two poetic lines instead of the entire poem. This is due to the different situational contexts and the different translation purposes. For readers, translation of poems is read for aesthetic enjoyment, scholarly studies and so forth. So it has to be complete in written form. By contrast, due to the limited time and the focus of the press conference, the Premier will just quote the most important parts of a poem to make his points. In this way, his points were well argued and not much of the conference time will be occupied. Also, Wen seldom explained on the spot the meaning of the poetic lines. Constrained by time and conference setting, it is envisaged that the interpreter will probably prioritize the conveyance of the meaning rather than the linguistic form. To survey how poems were interpreted in the press conferences will help us better understand how the interpreter balances the dual task of conveying the message and displaying the linguistic beauty.

For example, to express his determination to continue political restructuring, Mr. Wen quoted (2004) “周虽旧邦，其命维新” (literally: Although Zhou was an ancient state it had a reform mission). The background of this poetic line is: the ancient state Zhou used to be ruled by the Shang Dynasty (1600-1046 BC). But when the Shang Dynasty became too corrupt and tyrant, Zhou took the lead to overthrow it, establishing the Zhou Dynasty (1046-256 BC). Thus, such

quotation illustrates Wen’s courage for a self-imposed revolution. But it is impractical for the interpreter to interpret the context of the lines in detail at the conference. So the difficulties are salient: tight time allowed for thinking and interpreting, the audience’s unfamiliarity to the cultural background and the impossibility for the interpreter to give such detailed explanations as the footnotes used by a translator.

For the second example, when expressing his wish for an early reunification of the motherland, Wen quoted (2009) the poetic line “情天再补虽无术，缺月重圆会有时” (literally: When the sky of love cracks, there is no way to mend; but a crescent moon will reach her fullness in due time). When interpreting such a love poem on the spot, the interpreter faces a couple of questions: Firstly, how to extend the meaning from lovers to the mainland and Taiwan? Secondly, do the English audience know the Chinese legend of “女娲补天” (literally: a goddess named Nu Wa who mended the sky to save people on the earth)? Thirdly, how to deliver the connotation of “月圆” (literally: a full moon) recognized by the Chinese as representing a perfect reunion to the English audience because the English people do not celebrate the Chinese mid-autumn festival while we gaze at the beautiful full moon and miss our dear relatives far away. In a word, poetic interpreting may seem a bit easier than poetic translation which stresses formal beauty but actually the former is equally difficult because the interpreter has to render the poem at one go without thinking it over for long but with a poetic flavor.

#### 6.2.3.3 Traditional (four-character) idioms

If poems are international, *Chéngyǔ* (成语), the traditional (four-character) Chinese idioms bear fairly strong Chinese cultural characteristics. Defined by the experts in ancient Chinese (cf. Chen, 2003: 78), “*Chéngyǔ* mostly derive from ancient Chinese literature and classics and their meaning often surpass the sum of the meaning carried by the (often) four characters. This is because they are intertwined with the legends, stories or historical events where they originate. Most of them consist of four Chinese characters but a few consist of three characters or more than four characters. These idioms do not follow the common grammatical structure and syntax of the modern Chinese language and are instead highly compact and synthetic”. They constitute as a specific category as they are frequently used in the Premier’s press conferences.

An example from the 2004 corpus is “背水一战”, a four-character *Chéngyǔ* (literally: to fight with one’s back to the river), is based on a historical account where General Han Xin deployed his troops with their back to a river. He won the battle because of this “no-retreat” strategy. When talking about reforming the state-owned commercial banks in 2004 (see below), Wen used this *Chéngyǔ* to express that the Government is steadfast in making this reform successful.

Table 6.10: Traditional (four-character) idioms (example one)

Source Text A	Target Text B
<p><b>13A 温家宝:</b> 这次改革对于我们来讲, 叫做<b>背水一战</b>, 只能成功, 不能失败。</p> <p>Category: traditional (four-character) idioms (C)</p> <p>Literal translation: to fight with one’s back to</p>	<p><b>13B Wen:</b> This reform for us is a <b>make-or-break</b> reform and success is the only acceptable option.</p> <p>Translation strategies: domesticating</p>



the river	
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Source: Premier Wen's press conference 2004

For the second example, “化干戈为玉帛”, a six-character *Chéngyǔ*, (*huà gān gē wéi yù bó*, literally: to turn *gān* and *gē*, two ancient Chinese weapons, into jade and silk commodities) describes that when Da Yu became the leader of his tribe, he ordered to have the defensive walls torn down, the moat filled and the war weapons destroyed. Instead, he advocated educating people's morals. Consequently, the other tribes found Da Yu's tribe friendly and were all willing to be allied with it. Every year, they paid tribute of silk and jade commodities to Da Yu as a token of friendship. When talking about how to consolidate the Chinese-Indian friendship by properly addressing the border disputes in 2004 (see below), Wen used (2004) such an idiom to express his wish for peace and friendship with its neighbors instead of wars / conflicts. Therefore, “the connotation of *Chéngyǔ* cannot be figured out with its literal meaning and there are often real historical events behind these idioms” (Gao and Gao, 2010: 29).

Table 6.11: Traditional (four-character) idioms (example two)

Source Text A	Target Text B
<p><b>12A 温家宝:</b> 我说中印两国友好的时间有2000 多年, 可以说占 99.9%, 两国的冲突的只有两年的时间, 不到 0.1%。即使这个冲突, 也可以化干戈为玉帛。</p> <p>Category: traditional (four-character) idioms (C)</p> <p>Literal translation: to turn <i>gān</i> and <i>gē</i> (two ancient Chinese weapons) into jade and silk (commodities)</p>	<p><b>12B Wen:</b> I told him that the duration of time when China and India enjoyed friendly relations stretched 2,000 years, or 99.9% of total of our interactions. In terms of conflicts, the conflicts between our two countries only lasted two years, or less than 0.01% of total time of our interactions. Even in the case of conflicts, we could always beat swords into ploughs.</p> <p>Translation strategies: domesticating</p>

Source: Premier Wen's press conference 2004

As *Chéngyǔ* is primarily a brief summary of a particular historical event while the interpreter, constrained by time, venue and other factors, may adopt the translation strategies different from those used by China to publicize its culture to the outside world (the China's internationalization translation reviewed in literature review). This will be discussed based on the quantitative and qualitative data analysis.

#### 6.2.3.4 Cultural metaphor

The cultural metaphor in this thesis refers to a metaphor that is somewhat unique for the Chinese culture and is used more naturally than in the English culture. For example, Wen compared the development of the countryside and agriculture to “一着活棋” (*yī zhāo huó qí*, literally: a live chess piece). Here, the tenor is the development of the countryside and agriculture while the vehicle is “a live chess piece”. It constitutes as a cultural metaphor because the notion of “活棋” (*huó qí*, literally: live chess piece) is familiar to China, Japan and other East Asian countries where a variety of chess games are thriving. “活棋” refers to the moving of a certain chess piece (Chinese chess or *wéi qí*, another chess game) that enhances the possibilities for the player to win or take further steps that are conducive to success. Therefore, the use of this metaphor is to

highlight the significance of strengthening the rural industry and areas. It is worthwhile to explore what translation strategies the interpreter has adopted for such a cultural metaphor which involves the rules of a certain Chinese chess and is difficult to explain with just a few words.

For the second example, when talking about government work, Wen said “只有把人民放在心上，人民才能让你坐在台上” (literally: Only by putting people in heart can people allow you to sit at the podium). This is another cultural metaphor. “台” (*tái*, literally: podium) in Chinese have two meanings: a platform raised above the surrounding level to give prominence to the person on it and, power. So “台” here expresses the two-tier meanings: power and platform. While in the English culture, a podium normally does not mean power.

Figure 6.1 Chinese *Weiqi* (the game of go)



Source: nipic.com (2012)

Figure 6.2 The podium where the Premier sits



Source: cpd.com.cn (2013)

#### 6.2.3.5 Aphorisms and adages

“Aphorisms refer to those words said or written by famous intellectuals who have attempted to grasp truth from everyday issues and thus contributed to human development. These words were recorded and are passed on from generation to generation. Adages are aphorisms which have been testified for a long time and which are used sometimes as code of practice for people who would like to maintain certain morals” (Liu, 2010: 1). In the Chinese culture, the two are often blended as “名言警句” (*míng yán jǐng jù*, literally: aphorisms and adages). Since the aphorisms and adages quoted by Wen are mostly in the ancient Chinese language and differences exist between the ancient and the modern Chinese languages, the interpreter has to sometimes convert the ancient language firstly into the modern language or a kernel message and then into English. The meaning of aphorisms and adages are often available from their literal meanings, unlike the traditional (four-character) idioms and the historical and social expressions which cannot be fully interpreted until surveying their relevant historical facts. Therefore, it may be easier to interpret aphorisms and adages.

For example, when talking about some incorrect news coverage about China’s attendance to the Copenhagen international climate conference, Wen cited (2010) the aphorism of “人或加讪，心无疵兮” (*rén huò jiā shàn, xīn wú cǐ xī*, literally: my conscience stays untainted in spite of the rumors and slanders from the outside). It can be seen that the meaning of the aphorism is basically as it literally means. But the differences between the modern Chinese language and the ancient Chinese language are evident in the following points. “或” (*huò*) in modern Chinese means “or”, but in the ancient time, it meant “even if”. “兮” (*xī*), as an interjection in ancient

Chinese, is almost out of use nowadays and its modern equivalent is“啊”(ā, literally: ah). “讪”(shàn) meant slander in ancient Chinese but is seldom used today. As can be seen from these comparisons, a more demanding aspect than translation is that the interpreter should grasp the meaning of those aphorisms and adages in their ancient form by only listening to them once. Additionally, the interpreter should be capable to convert promptly between the ancient Chinese language, the modern Chinese language and English.

For the second example, when asked to evaluate his own work as the Premier for the last decade, Wen sighed (2012) emotively “知我罪我，其惟春秋” (zhī wǒ zuì wǒ, qí wéi chūn qiū. Literally: It is only up to the *Spring and Autumn Annals* to appreciate or criticize me). In ancient Chinese, “罪” (zuì) when meaning punishing or criticizing is a transitive verb. But there is no such usage in modern Chinese. “春秋” here stands for the *Spring and Autumn Annals*, one of the five most classical works of Confucianism. As this is a book of historical annals, it alludes to history in a general sense in this ancient saying. It can be seen that the interpreter should have some scholarly attainments of the classics and the ancient language.

In summary, according to an initial analysis of the culture-specific expressions selected out, the researcher plans to divide them into such five categories as historical and social expressions, poems, traditional (four-character) idioms, cultural metaphors and aphorisms and adages. In other words, all the culture-specific expressions in the specialized corpora can be divided into the five categories. In order to analyze them in the later part of this chapter and data analysis, they are coded category A, B, C, D, E respectively. Next, how to categorize them will be discussed with authentic examples. These principles can maximally guarantee a clear delimitation of the expressions.

## 6.2.4 Basic principles on how to categorize the culture-specific expressions

### 6.2.4.1 Contexts in mind

Firstly, it is emphasized by the thesis that the categorization of the culture-specific expressions depends not only on their literal meaning, but also on their relevant contexts: situational contexts (principally the co-texts), sociocultural contexts and cognitive contexts. It is the most important principle once the definitions of the five categories are settled.

For example, the literal meaning of “画是如此，人何以堪” (huà shì rú cǐ, rén hé yǐ kān) is “The painting is like this; how will people remain indifferent?”. Judging only the literal meaning, you may not find it a salient cultural expression. However, it can indeed be coded as a cultural metaphor if the situational contexts, sociocultural contexts and cognitive contexts are taken into account. The contextual analysis of this example is as follows:

Seen from the situational contexts, this sentence occurred during the 2010 press conference with a co-text on the issue of Taiwan. Before this sentence, Wen talked about a true story. There was a painter named Huang Gongwang in China’s Yuan Dynasty (1271-1368) who drew a famous painting of the Fu Chun Mountain. He completed the masterpiece at the age of 79 and he passed away shortly after that. For hundreds of years, this painting changed hands a lot of times. Now half of it is kept in the Hangzhou museum (on the mainland) and the other half is in the museum

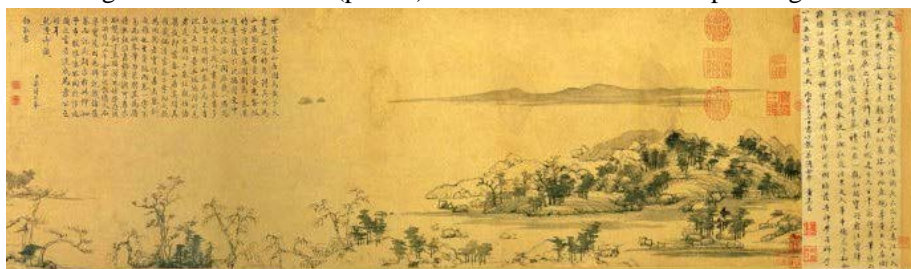
in Taiwan. Wen expressed his wish to see the two pieces of the painting go together again. He then added “画是如此，人何以堪”. After the sentence, Wen mentioned that the 5000-year history and culture of the Chinese nation has a strong appeal and cohesiveness. He exhorted that one should not abandon such time-honored history and culture just because of the political problems of the past 50 years. Therefore, from the situational context, it can be seen that the story of the painting conveys the idea that people across the Taiwan Strait should respect the historical fact that both the mainland and Taiwan belong to China and should make joint efforts for the reunification of China at an early date.

From the perspective of the sociocultural context, the painting of the Fu Chun Mountain has been painted in the Yuan Dynasty. At that time and throughout most of China’s history, Taiwan is an inalienable part of China’s territory. The political divide between China’s mainland and Taiwan is a historical legacy. In 1895, the government of the Qing Dynasty reluctantly ceded Taiwan to Japan after it was defeated during the first China-Japan war. For the next 60 years till 1945 when Japan declared unconditional surrender, Taiwan was occupied by Japan. At the end of China’s civil war in 1949, the vanquished Kuo Min Tang (the Nationalist Party) fled to Taiwan where it set up a government. Interfered by the United States which took Taiwan under its military umbrella, the Communist Party of China failed to recover Taiwan. Despite the ever-growing cultural and economic exchanges between the two sides of the Taiwan Straits, the Taiwan authorities have been since then politically opposed to the Government of the People’s Republic of China founded in 1949.

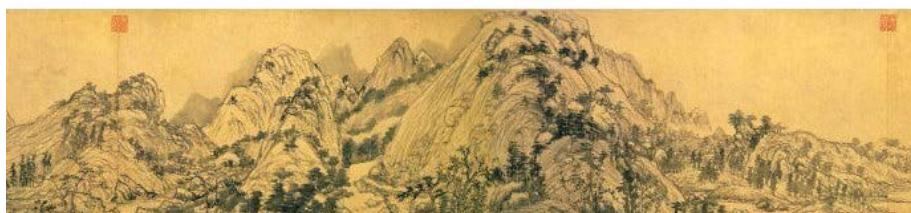
Thus, seen from the sociocultural context, it is by no means a coincidence that Wen elaborated on the cross-Straits relations by mentioning the painting. Yuan Dynasty witnessed China boast the largest territory throughout its history while this painting depicted what a prosperous and strong nation that China used to be. Since modern times, this painting kept being displaced due to the chaos caused by war. Now its two pieces are kept separately in the mainland and Taiwan. It is a situation as regrettable as the fact that the country has not been reunified yet.

Figure 6.3 Two halves (partial) of the Fuchun Mountain painting

Taipei



Hang Zhou



Source: nipic.com (2014)

In terms of cognitive context, the Chinese nation value the notion of “合” (hé, literally: reunion).

For example, they use “月圓” (yuè yuán, literally: a full moon) to represent a family reunion with family members that have been separated for long. In particular, the Chinese people celebrate the Mid-autumn Day when family members gather to appreciate the bright full moon, enjoy a special snack called mooncakes and express strong yearnings for relatives and friends who live afar. The reunion of the two halves of this famous painting is therefore highly symbolic of Wen’s wish that people across the Taiwan Straits, especially the political leaders can throw away past resentment and make joint efforts to restore the reunification of China.

In the final analysis, this sentence constitutes as a cultural metaphor seen from the co-texts, the sociocultural background and the Chinese people’s unique mindset of “reunion”. A metaphor is set up between the expectations for China’s reunification and the “going together” of the two pieces of the painting of Fu Chun Mountain, conveying a deep thought. Therefore, this cultural expression is coded as a cultural metaphor. The categorization of the other culture-specific expressions also follows this important principle of stressing the contexts.

#### 6.2.4.2 Ways to demarcate categories with border fuzziness

Among the five categories of culture-specific expressions, poems with a typical style of their own will normally not be confused with other categories. But with regard to previous research on the categorization of generic qualitative data as well as culture-specific expressions, “border cases of a fuzzy or overlapping nature are common” (Aixelà, 1996: 60; cf. McCulloch, 2004: 27). In terms of this research, border fuzziness is more likely to occur between historical and social expressions (category A) and cultural metaphors (category C). Besides, it is difficult on occasions to distinguish traditional four-character idioms (category D) and aphorisms and adages (category E). So next, how to delimit these two groups of culture-specific expressions will be discussed.

##### *Cultural metaphor vs. historical and social expressions*

Category C and category A will be demarcated as follows. Firstly, expressions that are poems, aphorisms, adages and traditional (four-character) idioms will be excluded. Secondly, the remaining expressions which are either cultural metaphors or historical and social expressions will be compared in detail. A conclusion can be drawn from such comparison. Historical and social expressions, as the products of social and historical development, are influential as they have been used by many people on many occasions for a relatively long time. In other words, many people besides the Premier have used such expressions. Besides, these expressions are not necessarily metaphors. By contrast, cultural metaphors are more idiosyncratic. They are more often than not used creatively by the Premier or the journalist; or even they have been used before, not many people have used them, and their influence is a far cry from that of the historical and social expressions.

For example, “糖衣炮弹” (*táng yī pào dàn*, literally: the sugar-coated bomb shells) is a concept proposed by Mao Zedong on an important Party conference in 1949. He pointed out in a co-text that some communists have not been conquered by enemies with a gun but yielded to the attack of the sugar-coated bomb shells. Seen in 1949 when the expression debuted, we can definitely take it as a cultural metaphor: comparing bribe, corruption and etc. to sugar-coated bomb shells. But for the past 60-odd years, this expression has been used frequently in media and in various

government documents. In 2004, Wen quoted this expression, pointing out that some officials failed to stand the test and succumbed to the sugar-coated bomb shells. Therefore, seen alone, this expression can both be a cultural metaphor and a historical expression. But in order to make the categorization more clear-cut, the researcher has found the delicate common differences between the two categories and consequently put “糖衣炮弹” in the category of historical and social expressions.

For the second example, “摊大饼” (*tān dà bǐng*) describes the process of spreading a dough into a pancake while Li (China’s incumbent PM) when talking about urbanization said that one should avoid the mindset of “摊大饼” and instead ensure a proper balance of large, medium and small cities. Therefore, here “摊大饼” is a typically cultural metaphor, comparing the urban sprawl to the process of making a pancake. Despite its vividness, this usage is not quite influential with a low use frequency. Perhaps in the wake of the 2013 press conference, it will gain popularity and gradually grow into a historical and social expression. But now it is only a cultural metaphor.

#### *Aphorisms and adages vs. traditional (four-character) idioms*

It may also be difficult to distinguish category D from category E. This is because that both categories are mainly in the ancient Chinese form and because some aphorisms and adages have gradually become traditional (four-character) idioms during their usage. But when comparing in detail those expressions seemingly straddling the borderline, the researcher found that aphorisms and adages are philosophical words that can guide people in shaping a certain life outlook. They can often be interpreted literally without referring to contexts and they often occur in the form of oral language. By contrast, the traditional (four-character) idioms are often description of a certain behavior, without an explicit guidance to shaping a life philosophy. Besides, they cannot often be interpreted until the relevant contexts, such as the historical facts are resorted to. And they often occur in written language.

For example, when talking about how to cope with the international financial crisis, Wen used (2009) the expression of “逆水行舟，不进则退” (*nì shuǐ xíng zhōu, bù jìn zé tuì*, literally: When boating upstream, if one does not forge ahead, he will simply fall back). Obviously, this expression is complete in its meaning, admonishing people vividly that if one does not work hard in adversity, he will not be possibly going ahead. The expression is an aphorism as it originated in a speech given by Liang Qichao, a famous person in China’s Qing Dynasty. As it was mentioned before, the traditional (four-character) idioms are pithy ancient sayings inherited from the ancient times. Therefore, if seen alone, this expression can be both an aphorism and a traditional idiom.

However, if we compare this expression with the two expressions, “背水一战” and “化干戈为玉帛”, that we have analyzed in 1.3, we will find obvious differences. These two expressions are just a description of a certain behavior, derive from certain historical facts and are in the form of written language. Besides, they do not provide as much guidance for shaping values and life outlook as “逆水行舟，不进则退”. Therefore, they are classified into the traditional (four-character) idioms while “逆水行舟，不进则退” is classified into aphorisms and adages.

To sum up, in terms of a handful of the culture-specific expressions that are difficult to classify, the principles mentioned above will be followed. Firstly, the expressions will be classified in the

perspective of contexts, including the translation functions and purposes, rather than being just categorized according to their literal meanings. Secondly, the researcher will compare for similarities and differences between the several expressions that are difficult to categorize and some probabilistic categories where those expressions can be put before making the final decisions. To draw an analogy, the researcher needs to put object A into a box, only to find that seemingly both box B and C can accommodate A. So what he needs to do next is to compare object A with the objects already in box B and C, looking for their similarities and differences with A, thus making the decision. The first four subsections have expatiated on the source text details of the specialized corpora. Next, how to identify what particular translation strategies a certain culture-specific expression has adopted will be expounded, namely the identifying principles for the translation strategies used for the cultural expressions.

#### 6.2.5 Identifying principles for the translation strategies

Normally, the identification of translation strategies for the interpretations in this thesis is clear: the interpretations of the culture-specific expressions will be coded according to the definitions of the four translation strategies proposed in this research. In fact, during the process of coding, one of the research questions has been addressed. That is, no new translation strategy besides the four has been discovered. Despite this, a handful of coding work is not easy still because of the border fussiness of different concepts.

When this happened, the first two principles the researcher upheld are as same as the two principles for the categorization of the culture-specific expressions aforementioned. More specifically, firstly, the researcher would make the decision by fully considering various contexts; secondly, he would compare this uncertain interpretation with those already coded interpretations or, with the other interpretations of the same culture-specific expressions on other occasions (which are called paratexts). Based on such comparison, he would get clear of the similarities and differences which are vital for the identification process.

Additionally, there is a third principle. If gauged holistically that a certain expression adopts strategy A but partially strategy B, the interpretation would be coded as A+B. Likewise, if the first part of the interpretation adopts strategy A but the second part strategy B, again the interpretation would be coded as A+B. Obviously, the strategy put first is the one that is used on the whole, principally or used for the former part of the interpretation while the strategy put second is the one that is used partially, secondly or for the latter part of the interpretation.

#### **Conclusion:**

As this thesis is aimed at exploring the norms behind the translation strategies adopted by the interpreter for the Chinese culture-specific expressions in the Premier's press conferences, the first chapter of the data analysis chapters established the specialized corpora of culture-specific expressions, which has laid a solid foundation for the ensuing two chapters which will analyze the data quantitatively and qualitatively. According to the methods proposed in the methodology chapter, before starting chapter six, the video recordings of the press conferences 2004-2013 have been transcribed in a systematic manner and a bilingual parallel corpus for each year has been established based on the transcriptions. This chapter consists of the following two sections and



their subsections:

Section 6.1 discussed how the specialized corpora were established in terms of their components and coding methods. Section 6.2 elaborated on the deep-rooted factors behind the establishment and the coding of the specialized corpora. In 6.2.1, based on Leppihalme's definition of the culture-specific expression and a full consideration of the authentic corpora (the empirical data), the situational, the sociocultural and the cognitive contexts of the Premier's press conferences, the definition of the Chinese culture-specific expression applied in this thesis was argued for and compared with Leppihalme's definition. In 6.2.2, two principles that will screen cultural expressions from the complete corpora were proposed. In 6.2.3, based on a conceptual analysis of the culture-specific expressions in the specialized corpora, they are classified into five categories, with each category illustrated with samples selected from the corpora. Section 6.2.4 suggested two classifying principles for a handful of the cultural expressions of an overlapping nature. In section 6.2.5, how to identify what particular translation strategies a certain cultural expression has adopted was illustrated with three principles proposed.

This chapter is significant as it has laid a solid foundation for the later quantitative and qualitative analysis of the empirical data, namely the specialized corpora. It is argued throughout this chapter that a due amount of personal interpretation should be necessary in data selection, definition and categorization in that Translation Studies centers on the transfer of meaning which is intrinsically not deterministic (see further Chesterman, 2008: 379; Marinetti, 2011: 26; Pym, 2014: 86-116; ).

This argument is illustrated with the redefining of the culture-specific expression appropriate to the research aim of this thesis, the categorization of the culture-specific expressions which are occasionally ambiguous in nature and the ways to code each cultural expression with the translation strategies it has used (from the four translation strategies deduced in this thesis), which will contribute to the existing knowledge by offering new definition and classifying / coding principles of the culture-specific expressions, in terms of the Chinese-English language pair, under the formal conference interpreting setting.

Most importantly, it is part of a rigid descriptive case study that attaches equal importance to both the empirical data and conceptual analysis, which is a reification of the argument that Translation Studies "is not pursuing cause-and-effect or replicable findings but tendency of specific translation phenomena in a certain research scope, with a leeway of value judgments from the researcher". (e.g. Pym, 2006: 5; Tymoczko, 2007: 128; Lederer, 2010: 14; Remenyi, 2012: 42). With the specialized corpora for the culture-specific expressions established, a systematic quantitative analysis of the specialized corpora will be carried out in chapter seven.



## **Chapter 7 Quantitative analysis: translation norms for the culture-specific expressions**

This chapter analyzes quantitatively the coded specialized corpora to generate and verify norms governing the use of translation strategies for Chinese culture-specific expressions in the Chinese Premier's press conferences. It is argued by this thesis that it is imperative to guarantee the rigidity of the analysis by proposing translation norms that can be verified. It is essential to note that these translation norms are domestic rather than universal: they only apply to the research scope of this thesis. The reason for this: "the indeterminacy of meaning and instability of equivalence" (Toury, 1995: 174; Baker, 2011: 6; Marinetti, 2011: 26; Pym, 2014: 86) has been reiterated in previous chapters. The quantitative analysis encompasses two steps as follows:

The first step combines the seven press conferences, spanning two phases, namely 2004 to 2007 and 2009 to 2011; the combined corpora are analyzed quantitatively so as to generate translation hypotheses. The reason why using combined corpora is that the descriptive paradigm emphasizes that "the descriptive researchers need to carry out large-scale case studies so as to guarantee the representativeness of the translation norms." (Toury, 1995: 16). Secondly, the norms are verified respectively with the specialized corpus of the year 2008, 2012 and 2013. Three reasons apply for choosing such three years. Firstly, 2008 and 2012 are the first and the last press conference during Mr. Wen's second tenure in office, so they are more distinctive than the other intermediate ones. Secondly, 2013 marks the debut press conference of China's incumbent Premier Mr. Li. Thirdly, different interpreters served for these three sessions. This classification demonstrates again that "conceptual analysis is integral to empiricism" (Williams and Chesterman, 2002: 59).

### **7.1 Quantitative analysis of the combined corpora: the initial hypotheses**

In order to carry out a quantitative analysis of the seven-year specialized corpora, the first step is to combine the seven corpora into a whole. The following seven steps will then be taken:

- (1) to count the number of samples in the combined corpora;
- (2) to count the number of the culture-specific expressions in the combined corpora; possibility for the existence of one to three cultural expressions in one same sample;
- (3) the number and proportion of the occurrence of the cultural expressions of each category;
- (4) to calculate how many times all the four translation strategies were used, including the situations of being used alone and used jointly with other strategies; For example, a single cultural expression adopted two different translation strategies, then the two will be counted in; for another example, in one sample, the three different cultural expressions adopted a single translation strategy three times, then this strategy will be counted as having been used 3 times.
- (5) to calculate how many times each strategy was used and their proportion;

With the above five steps, the strategies used with the highest and the lowest frequencies will be summarized.

(6) the correlation statistics between the five categories of the culture-specific expressions and the four translation strategies; from it the translation strategies that are used most and least frequently for each of the five categories of the cultural expressions will be found.

(7) the collocation of different translation strategies; from it how different strategies are often used jointly and some other information related to the use of translation strategies will be found. The hypothetic norms on the usage of the translation strategies will then be proposed.

Next, the combined corpora will be analyzed quantitatively and the hypothetic norms will be generated in due course. It should be noted that the hypothetic norms proposed based on the analysis will be called “hypothesis” first and if they are validated, they will be called “norms”. Besides, the detailed reasons for such hypotheses and other qualitative analysis of the findings will principally be given in later parts of the chapter and chapter eight. This is because these findings are just derived from what actually happened during the conference (the number of cultural expressions used and strategies adopted), which is just factual information that indicates a tendency but the reasons behind need to be analyzed with the conference contexts.

① Number of samples containing culture-specific expression(s): 62

② Number of culture-specific expression: 73

In the seven-year combined corpora (2004-2007 and 2009-2012), altogether 62 samples are found. It is worth emphasizing here again that a sample here in the thesis refers to the particular TT-ST pairs in a specialized corpus that are to be analyzed. Here, a careful reader will find the number of the culture-specific expressions found in the combined corpora is 73 not 62. This is because some cultural expressions occurring in a natural flow of co-texts are extracted and grouped as a sample (see table 6.5 as a sample consisting of three intermittent cultural expressions).

③ Number and proportion of the occurrence of the cultural expressions of each categories:

The 73 cultural expressions are then classified into the five categories and their proportion is calculated. It can be seen that out of these seven corpora, category A and E occurred the most frequently, accounting for more than half (55%) of all the culture-specific expressions.

Table7.1 The culture-specific expressions occurred in the combined corpora

Culture-specific expression	Number of occurrence	Proportion
Historical and social expression	24	33%
Poem	9	12%
Traditional (four-character) idiom	13	18%
Cultural metaphor	9	12%
Aphorism and adage	18	25%
Total	73	100%

④ Overall usage of the four translation strategies: 82 times

According to the definitions of the four translation strategies, the 73 cultural expressions adopted 82 times of translation strategies. The numbers do not comply because some cultural expressions have taken more than one translation strategy.

⑤ How many times each strategy was used and their proportion:

Table 7.2 The translation strategies used in the combined corpora

Translation strategy	Number of occurrence	Proportion
Foreignizing	39	47%
Domesticating	6	8%
Clarifying	34	41%
Omitting	3	4%
Total	82	100%

Then how many times each of the four translation strategies was used and their proportions are calculated, with the findings shown in table 7.2. Three characteristics have been found: firstly, both foreignizing and clarifying were used with a frequency as high as over 40%. Secondly, foreignizing and clarifying were used with almost a same frequency. Thirdly, both domesticating and omitting were used with a very low frequency, with a combined frequency of only 12%. Therefore, the following hypothesis is proposed:

**Hypothesis one:** Foreignizing and clarifying are the two translation strategies that will be used the most frequently while domesticating and omitting will be used much less frequently.

Two issues should be noted here again. The first issue is that this hypothesis and the ones that will follow in this thesis are only applicable to the interpretation of the Chinese culture-specific expressions under the Chinese Premier's press conference setting. The second issue is that the modifiers such as "often", "almost", "hardly", "most", "much" (adv.) will be used in the hypotheses because as has discussed and emphasized throughout this thesis, "translation norms are contingent, describing a tendency rather than mechanic cause and effect" (e.g. Lefevere, 1998: 12; Pym, 2006: 5).

⑥ Correlation statistics between strategies and expressions:

Table 7.3 Correlations between translation strategies and cultural expressions

Strategies Expressions	Foreignizing	Domesticating	Clarifying	Omitting
Historical and social Exp.	7	1	17 (68%)	0
Poems	8 (67%)	2	2	0
Traditional idioms	5	2	7	0
Cultural metaphors	3	1	6	2
Aphorisms and adages	16 (84%)	0	2	1

Total	39	6	34	3
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The correlation between the use of the translation strategies and occurrences of the cultural expressions is further calculated. In other words, it is to count for each category of the cultural expressions, how many times has each translation strategy been used. Four characteristics can be drawn from table 7.3: Firstly, the clarifying strategy was used the most frequently (17 times) for the historical and social expressions, accounting for 68% of all the translation strategies used for this category and leaving far behind the other strategies. Secondly, the foreignizing strategy was used the most frequently for poems (8 times, 67% out of all the strategies) and for aphorisms and adages (16 times, 84%), far beyond the other strategies. Thirdly, the omitting strategy was not used for either the historical and social idioms or the poems. Fourthly, the domesticating strategy was not used for the aphorism and adages. Therefore, the following hypotheses are proposed:

**Hypothesis two:** The historical and social expressions will often adopt the clarifying strategy but hardly the omitting strategy.

**Hypothesis three:** The poems will often adopt the foreignizing strategy but hardly the omitting strategy.

**Hypothesis four:** The aphorisms and adages will often adopt the foreignizing strategy but hardly the domesticating strategy.

#### ⑦ Collocations of different translation strategies:

Collocations among the four translation strategies mean that certain cultural expressions used two translation strategies according to the definitions of the four translation strategies. Amid the seven-year combined corpora, translation strategies were collocated for seven times. More specifically, one between foreignizing and domesticating, three between foreignizing and clarifying, one between foreignizing and omitting, two between clarifying and omitting; therefore, there come the following hypotheses:

**Hypothesis five:** Foreignizing and clarifying will be most frequently collocated with the other strategies (including each other). Almost in each collocation, there is foreignizing and / or clarifying.

**Hypothesis six:** The omitting strategy is hardly used alone but jointly with the other strategies.

## 7.2 Verifying the hypotheses with the other three corpora

So far, the seven-year combined corpora has been quantitatively analyzed and based on the analysis six hypotheses governing the use of the four translation strategies are generated, namely:

**Hypothesis one:** Foreignizing and clarifying are the two translation strategies that will be used the most frequently while domesticating and omitting will be used much less frequently.

**Hypothesis two:** The historical and social expressions will often adopt the clarifying strategy but hardly the omitting strategy.

**Hypothesis three:** The poems will often adopt the foreignizing strategy but hardly the omitting strategy.

**Hypothesis four:** The aphorisms and adages will often adopt the foreignizing strategy but hardly the domesticating strategy.

**Hypothesis five:** Foreignizing and clarifying will be most frequently collocated with the other strategies (including each other). Almost in each collocation, there is foreignizing and / or clarifying.

**Hypothesis six:** The omitting strategy is hardly used alone but jointly with the other strategies.

As Toury puts (1995: 36-39) that the translation norms (hypotheses) for certain translation acts are inducted based on a large-sized case study. Now this step is finished as the seven-year corpora have been quantified with hypotheses generated. The next step is to verify these hypotheses with further homogenous case studies. If they are verified, they will become translation norms for the interpretation of the Chinese culture-specific expressions under the Chinese Premier's press conference setting. Besides, the corpus-based contrastive analysis of translation usually begins from "confirming the relatively stable phenomena or principles in the target text system through quantitative research before explaining / interpreting these findings through quantitative research" (Mu, 2010: 149). So the next step is to carry out the same quantitative analysis on the other three corpora: 2008, 2012 and 2013 to see if the hypotheses can be testified.

#### 7.2.1 The quantitative analysis of the corpus 2008

① Number of samples: 15

② Number of culture-specific expression: 18

The 2008 year corpus contains 18 cultural expressions which are grouped into 15 samples.

③ Number and proportion of the occurrence of the cultural expressions of each categories:

Table 7.4 The cultural expressions occurred in the 2008 corpus

Culture-specific expression	Number of occurrence	Proportion
Historical and social Exp.	5	28%
Poem	5	28%
Traditional idiom	1	5%
Cultural metaphor	4	22%
Aphorism and adage	3	17%
Total	18	100%

It can be seen from table 7.4, in the year 2008 press conference, all cultural expressions except for the traditional idiom (only 5%) are used on a similar par. These numbers indicate that the frequencies of culture-specific expressions used in the conference are not fixed but variable.

④ Overall usage of the four translation strategies: 19 times

⑤ How many times each strategy was used and their proportion:

Table 7.5 The translation strategies used in the 2008 corpus

Translation strategy	Number of occurrence	Proportion
Foreignizing	7	37%
Domesticating	0	0%
Clarifying	12	63%
Omitting	0	0%
Total	19	100%

It can be seen from table 7.5 that only the foreignizing and clarifying strategies were used in the 08 corpus and both the two were used quite frequently. So this finding has validated hypothesis one, which is “Foreignizing and clarifying are the two translation strategies that will be used the most frequently while domesticating and omitting will be used much less frequently.”

⑥ Correlation statistics between strategies and expressions:

Table 7.6 Correlations between translation strategies and cultural expressions (2008)

Strategies Expressions	Foreignizing	Domesticating	Clarifying	Omitting
Historical and social Exp.	0	0	5 ( 100% )	0
Poems	4 ( 80% )	0	1	0
Traditional idioms	0	0	1	0
Cultural metaphors	1	0	4	0
Aphorisms and adages	2 ( 67% )	0	1	0
Total	7	0	12	0

The following points can be drawn from table 7.6. Firstly, the historical and social expressions just adopted the clarifying strategy without using the omitting strategy, which validates hypothesis two, which is “The historical and social expressions often adopt the clarifying strategy but hardly the omitting strategy”. Secondly, poems used foreignizing most frequently, accounting for 80% of all the strategies used. At the same time, the omitting strategy was not used, which validates hypothesis three, which is “The poems will often adopt the foreignizing strategy but hardly the omitting strategy”. Thirdly, aphorisms and adages principally used foreignizing, accounting for 67% of all the strategies used. At the same time, the domesticating strategy was not used, which validates hypothesis four, which is “The aphorisms and adages will often adopt the foreignizing strategy but hardly the domesticating strategy”.

⑦ Collocations of different translation strategies:

There was only one collocation between the four translation strategies, namely 1 between clarifying and foreignizing, which basically validates hypothesis five, which is “Foreignizing and clarifying will be most frequently collocated with the other strategies (including each other). Almost in each collocation, there is foreignizing and / or clarifying”. As no omitting strategy was used in this year, it is impossible to verify hypothesis six here.

Just as the first two rounds of quantitative analysis, the same quantitative analysis will apply to 2012 and 2013 corpora.

### 7.2.2 The quantitative analysis of the corpus 2012

① Number of samples: 9

② Number of culture-specific expressions: 13

The 2012 press conference witnessed 13 cultural expressions which have been grouped into 9 samples.

③ Number and proportion of the occurrence of the cultural expressions of each categories:

Table 7.7 Cultural expressions occurred in the 2012 corpus

Culture-specific expression	Number of occurrence	Proportion
Historical and social Exp.	4	31%
Poem	3	23%
Traditional idiom	1	8%
Cultural metaphor	2	15%
Aphorism and adage	3	23%
Total	13	100%

④ Overall usage of the four translation strategies: 15 times

⑤ How many times each strategy was used and their proportion:

Table 7.8 Translation strategies used in the 2012 corpus

Translation strategy	Number of occurrence	Proportion
Foreignizing	9	60%
Domesticating	0	0%
Clarifying	5	33%
Omitting	1	7%
Total	15	100%

It can be seen from table 7.8 that foreignizing and clarifying were used frequently in 2012 while omitting was used only once and domesticating was not used. So this validates hypothesis one.

## ⑥ Correlation statistics between strategies and expressions:

Table 7.9 Correlations between translation strategies and cultural expressions (2012)

Strategies Expressions	Foreignizing	Domesticating	Clarifying	Omitting
Historical and social Exp*	3 (75%)	0	1 (25%)	0
Poems	3 (75%)	0	1	0
Traditional idioms	0	0	1	0
Cultural metaphors	1	0	1	1
Aphorisms and adages	2 (67%)	0	1	0

\*This category in this particular year will indicate discrepancy from hypothesis two and will be further discussed in 7.5

The following points can be drawn from table 7.9. Firstly, poems used foreignizing most frequently, accounting for 75% of all the strategies used. At the same time, the omitting strategy was not used, which validates hypothesis three. Secondly, aphorisms and adages primarily used foreignizing, accounting for 67% of all the strategies used. At the same time, the domesticating strategy was not used, which validates hypothesis four. Thirdly, historical and social expressions used more foreignizing (three times) than clarifying (once), accounting for 75% of all the strategies used. Though the omitting strategy was not used, hypothesis two cannot be fully validated here.

Two reasons may apply for this third point above. Firstly, this thesis is aimed at proposing the hypothetic norms based on a large amount of case studies, which represent a general development tendency instead of mechanical cause-and-effect. Therefore, there is a possibility for discrepancy in a certain year, but for most, they will embody these norms. Secondly, “the interpreter’s style may affect the selection of translation strategies” (e.g. Aixelà, 1996: 65; Williams, 2013: 106). The issue of partial validation with hypothesis two will be addressed with the following two steps:

Firstly, to further see the statistics about hypothesis two in the 2013 corpus. If this year’s data can fully support hypothesis two, it will mean that only one year’s data is deviated while hypothesis two will still be able to reflect the general trend of the most majority of the years. Secondly, to further confirm these hypotheses and also to explore if the interpreter’s styles or their subjectivity will affect the selection of the translation strategies and the extent of the influence, the three press conferences interpreted respectively by Fei Shengchao (06-08) and Zhang Lu (10-12) will be compared. Those two interpreters are selected because they are the only interpreters that have interpreted for three or more sessions of the Premier’s press conferences while the other interpreters have only interpreted once and are therefore less representative. Fei Shengchao actually interpreted from 2006 to 2009. The phase of 06-08 is chosen because the year 2006 and the year 2010 are respectively the debut of the two interpreters for the Premier’s press conference although “they have been offering interpreting services to the Premier and other top government officials long before the press conference on other formal occasions” (Xu, 2013 EB/OL). As they both have not experienced the real Premier’s press conference, their conditions at the debut are highly comparable, which will put the analysis of their translation strategies almost on a same par.



Besides, the comparative analysis of a continuum of three year's use of translation strategies will be more convincing as they both witness the process in which a government interpreter grows into an interpreter for the Chinese Premier's press conferences.

#### ⑦ Collocations of different translation strategies:

There were two collocations between the four translation strategies, namely one between clarifying and foreignizing and one between foreignizing and omitting, which basically validates hypothesis five. As no omitting strategy was used alone, it is impossible to verify hypothesis six in this year.

#### 7.2.3 The quantitative analysis of the corpus 2013

##### ① Number of samples: 14

##### ② Number of culture-specific expression: 22

##### ③ Number and proportion of the occurrence of the cultural expressions of each categories:

Table 7.10 Cultural expressions occurred in the 2013 corpus

Culture-specific expression	Number of occurrence	Proportion
Historical and social Exp.	7	32%
Poem	0	0%
Traditional idiom	4	18%
Cultural metaphor	8	36%
Aphorism and adage	3	14%
Total	22	100%

##### ④ Overall usage of the four translation strategies: 23 times

##### ⑤ How many times each strategy was used and their proportion:

Table 7.11 Translation strategies used in the 2013 corpus

Translation strategy	Number of occurrence	Proportion
Foreignizing	8	35%
Domesticating	2	9%
Clarifying	12	52%
Omitting	1	4%
Total	23	100%

It can be seen from table 7.11 that foreignizing and clarifying were used frequently in 2013 while omitting and domesticating were used much less frequently. So this validates hypothesis one.

##### ⑥ Correlation statistics between strategies and expressions:

Table 7.12 Correlations between translation strategies and cultural expressions (2013)

Strategies Expressions	Foreignizing	Domesticating	Clarifying	Omitting
Historical and social Exp.	1	0	6 (86%)	0
Poems	0	0	0	0
Traditional idioms	2	0	2	0
Cultural metaphors	2	2	4	1
Aphorisms and adages	3 (100%)	0	0	0
Total	8	2	12	1

The following points can be drawn from table 7.12. Firstly, the historical and social expressions adopted the clarifying strategy for six times, a lion's share of all the translation strategies used. Also, no omitting strategy was used for this category. Both validate hypothesis two again. Secondly, no poems were quoted in this 2013 session, so it is impossible to validate hypothesis three. Thirdly, aphorisms and adages used foreignizing exclusively, which validates hypothesis four again.

#### ⑦ Collocations of different translation strategies:

There was only one collocation between clarifying and omitting, which validates hypothesis five and hypothesis six.

In conclusion, based on the quantitative analysis of the three corpora, the six hypotheses that have been proposed are validated as follows:

Table 7.13 Validation of the six hypotheses

Year Hypothesis	2008	2012	2013
1	Validated	Validated	Validated
2	Validated	Not fully validated	Validated
3	Validated	Validated	Impossible to validate
4	Validated	Validated	Validated
5	Validated	Validated	Validated
6	Impossible to validate	Validated	Validated

It is found that all the hypotheses have been validated among the three corpora at least twice. More specifically, hypothesis one, hypothesis four and hypothesis five were outright verified; hypothesis two were not fully verified in 2012; hypothesis three and hypothesis six could not be validated due to the absence of such categories of cultural expressions in a certain year. Therefore, in order to validate these six hypotheses more fully and to confirm that “norms in descriptive translation studies concern general trend rather than black-and-white cause and effect” (Pym, 2006: 5), next Fei Shengchao's press conferences 2006-2008 and Zhang Lu's press conferences 2010-2012 will be compared. Through such comparison, how the interpreter's styles and subjectivity may affect the selection of translation strategies will also be discussed. Once these hypotheses are all verified, their implications and the reasons for these hypotheses will be

analyzed in detail early in next chapter.

### 7.3 The quantitative analysis of Fei Shengchao's three corpora 2006-2008

① Number of samples: 32

② Number of culture-specific expressions: 38

It is found that during the three press conferences from 2006 to 2008 interpreted by Fei Shengchao, altogether 38 cultural expressions have been found and they occurred in 32 samples.

③ Number and proportion of the occurrence of the cultural expressions of each categories:

Table 7.14 Cultural expressions occurred in the combined corpus (Fei)

Culture-specific expression	Number of occurrence	Proportion
Historical and social Exp.	13	34%
Poem	6	16%
Traditional idiom	4	10%
Cultural metaphor	6	16%
Aphorism and adage	9	24%
Total	38	100%

④ Overall usage of the four translation strategies: 40 times

⑤ How many times each strategy was used and their proportion:

Table 7.15 Translation strategies used in the combine corpus (Fei)

Translation strategy	Number of occurrence	Proportion
Foreignizing	18	45%
Domesticating	1	2.5%
Clarifying	21	52.5%
Omitting	0	0%
Total	40	100%

It is found from table 7.15 that in those three years, Fei primarily used foreignizing and clarifying and barely used domesticating and omitting. Therefore, such statistics validate again hypothesis one.

⑥ Correlation statistics between strategies and expressions:

Table 7.16 Correlations between translation strategies and cultural expressions (Fei)

Strategies Expressions	Foreignizing	Domesticating	Clarifying	Omitting
Historical and social Exp.	2 (15%)	1	11 (79%)	0
Poems	5 (83%)	0	1	0

Traditional idioms	1	0	1	0
Cultural metaphors	2	0	6	0
Aphorisms and adages	8 (80%)	0	2	0
Total	18	1	21	0

Two points can be drawn from table 7.16: Firstly, in terms of historical and social expressions, Fei mainly adopted the clarifying strategy (11 times), accounting for 79% of all the strategies used and much beyond that of the foreignizing strategy (only 15%). Therefore, his selection of translation strategies has validated hypothesis two. Secondly, the statistics can directly reflect that Fei's selection of strategies has fully validated hypothesis three and hypothesis four.

⑦ Collocations of different translation strategies:

There was only one collocation between clarifying and omitting, which validates hypothesis five and hypothesis six.

#### 7.4 The quantitative analysis of Zhang Lu's three corpora 2010-2012

① Number of samples: 28

② Number of culture-specific expressions: 35

③ Number and proportion of the occurrence of the cultural expressions of each categories:

Table 7.17 Cultural expressions occurred in the combined corpus (Zhang)

Culture-specific expression	Number of occurrence	Proportion
Historical and social Exp.	12	34%
Poem	6	17%
Traditional idiom	3	9%
Cultural metaphor	8	23%
Aphorism and adage	6	17%
Total	35	100%

④ Overall usage of the four translation strategies: 40 times

⑤ How many times each strategy was used and their proportion:

Table 7.18 Translation strategies used in the combine corpus (Zhang)

Translation strategy	Number of occurrence	Proportion
Foreignizing	18	45%
Domesticating	2	5%
Clarifying	17	43%
Omitting	3	7%
Total	40	100%

It can be seen from table 7.18 that in these three years, Zhang Lu primarily adopted foreignizing (45%) and clarifying (43%) while using much less frequently domesticating (5%) and omitting (7%). Therefore, such statistics prove again hypothesis one.

However, compared with Fei's usage of foreignizing (45%) and clarifying strategies (52.5%), it is easy to see that the foreignizing strategy used by Zhang was more frequently than the clarifying strategy. In other words, Fei used more clarifying than foreignizing. A detailed analysis for this discrepancy will be carried out after a discussion of the correlation / collocation statistics below.

#### ⑥ Correlation statistics between strategies and expressions:

Table 7.19 Correlations between translation strategies and cultural expressions (Zhang)

Strategies Expressions	Foreignizing	Domesticating	Clarifying	Omitting
Historical and social Exp.	4 (33%)	0	8 (67%)	0
Poems	5 (62.5%)	1	2	0
Traditional idioms	1	0	2	0
Cultural metaphors	3	1	4	2
Aphorisms and adages	5 (71%)	0	1	1
Total	18	2	17	3

#### ⑦ Collocations of different translation strategies:

There were five collocations between the four strategies. More specifically, foreignizing had one collocation with domesticating, clarifying and omitting respectively. And clarifying had two collocations with omitting.

From the two parts of corpus-based analyses above, the following three points can be drawn. Firstly, the selection of translation strategies for poems and for aphorisms and adages has fully validated hypothesis three and hypothesis four (which has not been fully validated in earlier analysis in the chapter). Secondly, in terms of collocations of translation strategies, Zhang Lu's statistics have also proved fully hypothesis five and hypothesis six (which has not been able to validate in earlier analysis in the chapter). Thirdly, and most importantly, as for the historical and social expressions, Zhang Lu has adopted the clarifying strategy twice as frequently as the foreignizing strategy, which fully validates hypothesis two (which has not been able to validate in earlier analysis in the chapter). Next, the proportions of foreignizing and clarifying used for the historical and social expressions (category A) by Fei and Zhang will be compared for a discussion of the reasons why hypothesis two has not been validated in 2012.

### 7.5 Comparing Fei and Zhang on their translation strategies for the historical and social expressions: proposing the inference

Table 7.20 A comparison of translation strategies between Fei and Zhang

Translation strategies	Fei	Zhang
Foreignizing	15% (much lower)	33% (much higher)

Clarifying	79%	67%
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The comparison is on an exception to hypothesis two indicated in the 2012 press conference interpreted by Zhang Lu. To make the discussion clear, hypothesis two is given again.

**Hypothesis two:** The historical and social expressions will often adopt the clarifying strategy but hardly the omitting strategy.

As shown in table 7.20, as for the translation of the historical and social expressions (category A), Zhang (who interpreted the 2010-2012 sessions) tended to use more foreignizing than Fei (who interpreted the 2006-2008 sessions) although both interpreters adopted more clarifying than foreignizing. And this is evidenced by the statistics shown in the 2012 press conference, where Zhang used more foreignizing (75%) than clarifying (25%) for the historical and social expressions (see table 7.9). Then what has caused such deviations in the selection of translation strategies? What analytical reflection can one get from it? It is argued that there are two reasons for this deviation and one analytical reflection that can be deduced.

Firstly, DTS describes and analyzes large scale empirical cases, proposes norms and verifies these norms with new similar cases (see Toury, 1995). But as these norms are based on many cases, “they represent a general development tendency rather than an absolute correspondence in all details” (Pym, 2006: 5; cf. Marinetti, 2011: 26-31). Therefore, it is impossible to guarantee that the strategic selection for a certain category of culture-specific expression in a certain press conference will not have discrepancies.

Secondly and more intrinsically speaking, interpreters as individuals may vary when handling such subjective activities as translation although Fei and Zhang are both senior interpreters appointed by China’s Ministry of Foreign Affairs for the Premier. Concerning translator’s subjectivity, Williams observes:

In terms of translator subjectivity, there are many factors ranging from the translator’s approach to translation in general and their attitude to the particular text in question, their general sense of well-being and alertness on the day, other issues which currently concern them as human beings, their relationship with the SL and TL, their relationships with clients, agencies, publishers, revisers, editors and others in the production chain and the assumptions they make about these people and so on.

(Williams, 2013: 106)

Besides, as the contextual adaptation theory, one of the kernel theories used in this thesis, emphasizes that “the linguistic selection itself is variable” (Verschueren, 1999: 59). Many translation researchers (e.g. Lefevere, 1998: 12; Gile, 2003: 47-63) have also found that there are variable acceptable expressions for the same meaning. Therefore, even if with an equal capability (Government interpreters), “the interpreters’ styles” (Boase-Beier, 2011: 9-12), values and subjectivity will all impact on their selection of translation strategies.

From the comparison of these two interpreters, an analytical reflection is gained: the selection of

translation strategies is influenced by the interpreter's subjectivity but more by the contexts. The reason is indicated from the case studies carried out in this chapter: despite the discrepancies aforementioned, the respective selection of translation strategies made by the two interpreters is fully in line with the six hypotheses, which have been proposed based on the 7-year combined corpora and verified by the three independent cases (corpus 2008, 2012 and 2013). This indicates that a quality and "a loyal interpreter" (Nord, 1997: 125; cf. 3.4) is supposed to select strategies appropriate to the contexts despite the impact of the interpreter's subjectivity on strategic selection. So in the final analysis, an inference based on the validation of the six hypotheses will be proposed:

**Inference:** The interpreters' selection of translation strategies is subject more to contexts than to their subjectivity.

This inference proposed on the basis of the six translation norms is actually the core argument of this thesis. It is of great importance because it has for the first time empirically confirmed Hu's (2008: 94) central claim in ET that "translators select translation strategies by adapting to contexts". More specifically in this case study, the Premier's interpreters' idiosyncratic translation styles do influence their selection of translation strategies, as evidenced by Zhang Lu's inclination for using the foreignizing strategy for poems: twice as frequently as it was used by Fei Shengchao in a comparison of their respective three-year joint corpus. And it is such personal preference that leads to Zhang Lu's discrepancy from norm two in the year 2012. In fact, this is normal because as Verschueren (1999: 59) argues, "linguistic choices are variable": a same idea can be expressed in many different ways. This is particularly true for translation and interpreting which are argued as "an exact art" (Steiner, 1998: 311; cf. Levý, 2011) entailing "intuition and observation" (Hatim, 2013: 89). Therefore, the Premier's interpreters can take their initiatives to select the interpreting strategies they deem as appropriate under a specific context.

Despite that, as clearly evidenced by the data analysis, the six norms have been validated by nine out of the ten press conference corpora and fully validated by the three-year joint corpus of both Fei Shengchao and Zhang Lu, which indicates that the Premier's interpreters observe the norms on most occasions. As norms are reconstructed under given contexts for a specific translation act (cf. Toury, 1995: 54-55), the validation of the six norms mean that these interpreters' selection of interpreting strategies are contextually constrained. Therefore, through the descriptive case study of the press conference interpretations, Hu's claim that highlights both translators' initiatives and the importance of the context with the former subject to the latter is empirically confirmed.

## **Conclusion:**

Chapter seven is aimed at answering the "how" question, namely how the translation strategies are used for the culture-specific expressions in the Premier's press conferences. The "how" question is actually to look for the translation norms. In order to propose norms, the first step is to propose hypotheses because "only the hypotheses that have been validated by the empirical data can be called translation norms" (Toury, 1995: 54-55).

Thus, in section 7.1, following the descriptive translation studies paradigm, a quantitative analysis of the 7-year combined corpus is carried out multi-dimensionally. The kernel procedures

include: the number of usage and the proportion of the four translation strategies; the correlation statistics between the selection of the translation strategies and the categories of the cultural expressions and; the collocations of different translation strategies. Six hypotheses were proposed based on the quantitative analysis, namely:

**Hypothesis one:** Foreignizing and clarifying are the two translation strategies that are used the most frequently while domesticating and omitting are used much less frequently.

**Hypothesis two:** The historical and social expressions often adopt the clarifying strategy but hardly the omitting strategy.

**Hypothesis three:** The poems often adopt the foreignizing strategy but hardly the omitting strategy.

**Hypothesis four:** The aphorisms and adages often adopt the foreignizing strategy but hardly the domesticating strategy.

**Hypothesis five:** Foreignizing and clarifying are most frequently collocated with the other strategies (including each other). Almost in each collocation, there is foreignizing and / or clarifying.

**Hypothesis six:** The omitting strategy is hardly used alone but jointly with the other strategies.

Then, in section 7.2, these hypotheses were testified against the three corpora of the year 2008, 2012 and 2013. Under the majority of the circumstances, these six hypotheses can be fully validated. The main issue is that the hypothesis two concerning the translation strategies for the historical and social expressions has not been fully validated by the 2012 corpus.

In order to find out the reasons and to further validate these hypotheses, in section 7.3 and section 7.4, the six hypotheses with the specialized corpora of the interpreters Fei Shengchao (06-08) and Zhang Lu (10-12) were testified. It is found that these six hypotheses can all be fully proved.

Last but not least, in section 7.5, the reasons for the discrepancies in 2012 were further explored, with two reasons suggested. Firstly, the translation norms in the descriptive paradigm only reflect a general development tendency rather than a one-to-one precise correspondence. So discrepancies should be allowed for. Secondly, the interpreter's subjectivity has a certain impact on the selection of translation strategies. Despite that, the majority of the corpora, including the three-year corpora of Fei and Zhang validated the six hypotheses. And this indicates that the interpreter does not make decisions only by intuition, idiosyncrasy and other subjective factors but selects the translation strategies that she reckons as appropriate to the specific contexts. Therefore, the following inference is made:

**Inference:** The interpreters' selection of translation strategies is subject more to contexts than to their subjectivity.

This inference based on the six translation norms is the core argument of this thesis. It is



significant because it is not only the essence extracted from the six translation norms but also it has empirically confirmed for the first time the most distinct claim of Hu's ET that a translator may have the discretion to select certain translation strategies but such selection is constrained by contexts (cf. Hu, 2008; 2011). Hu asserted this because the translational eco-environment has to be adapted to if an interpreter is to be selected rather than eliminated. However, the validity of the claim was just on theoretical supposition. Therefore, this thesis contributes originally to existing literature by for the first time validating this important theoretical claim with empirical studies.

In sum, the chapter explored how translation strategies are used through quantitative analysis. Six hypotheses were proposed and validated as translation norms, based on which, an inference was proposed as the core argument of this thesis, which has empirically confirmed ET's central claim: context is prioritized over the interpreter's subjectivity when translation strategies are selected. The next chapter will explain why the six norms stand and analyze selected samples from the specialized corpora to illustrate how they work in the press conference. Besides, the government interpreters' feelings of the Premier's press conferences will be compared with the norms and the core argument.

## Chapter 8 Qualitative analysis: norm-based sample analysis

In the first two chapters of data analysis, chapter six discussed how the specialized corpora of the Premier's press conference are constructed and coded; chapter seven analyzed quantitatively the specialized corpora with six translation norms for the Chinese culture-specific expressions in the Chinese Premier's press conference generated. Besides, an inference was proposed on the basis of the six norms. Therefore, the first two data analysis chapters addressed the "what" and "how" questions. The "what" questions include the definition and categories of the culture-specific expressions, specific translation strategies and so forth, while the "how" question addresses how these four translation strategies are used, as illustrated by the six norms.

Chapter eight will then carry out qualitative analysis with the following three procedures to address the "why" questions. Firstly, the researcher will explore holistically why are the six hypotheses by considering various contexts, including the situational, sociocultural and cognitive contexts as well as the kernel theories of this thesis. Then, he will systematically analyze why a certain cultural expression adopts a certain translation strategy by illustrating some representative samples from the 10-year specialized corpora. In this way, the six norms and the one inference (ie. the core argument) proposed in chapter seven can be further discussed. Last but not least, after a qualitative and quantitative analysis of the six norms and the inference, the MFA interpreters' feeling about the Premier's press conference and why they hold such views will be discussed from the perspectives of the kernel theories of the thesis and the conference interpreting contexts. Their feelings will then be compared with the norms and the inference of this thesis.

### 8.1 Qualitative analysis: the reasons behind the norms

Next the six norms and the inference will be argued for according to the kernel theories of this thesis and the three contexts, namely situational, sociocultural and cognitive contexts.

#### *Situational context*

Seen from the situational context, the conference interpreter has very limited time for thinking the interpretation. She has to start interpreting and deliver the interpretation at one go immediately at the pause of the speaker. She cannot revise at her will the interpretation that has been delivered and her interpretation cannot take too much conference time (features of conference interpreting, see Jones, 2002: 4-5; Setton, 2010: 66-74; Zhong and Wang, 2010: 7). Therefore, if the interpreter believes that the source text meaning can be better delivered using the foreignizing strategy, she will go in for this straight strategy more frequently. This explains why foreignizing is used very frequently (Norm one).

Besides, "these government interpreters are some of the best professionals in China" (Xu, 2012: EB/OL), so it is argued that they will not omit interpreting freely a certain cultural expression just because it is difficult. From the perspective of the eco-translatology theory, "only when the interpreter selects a strategy adaptable to the context, can she be selected by the translation eco-environment that consists of the speaker, the audience, the conference organizer, the translation services where the interpreter comes from" (Hu, 2008: 92; 2011: 8). So if the

interpreter omits the source information at her will, she may take risk of being eliminated by the eco-environment. As Chesterman informs (1997: 54) us, “Norm flouters threaten normality, produce differences and are quickly ostracized or punished”. And this will fundamentally lead to the low frequency of use of the omitting strategy (Norm one). Even if it is used, omitting often works in tandem with another strategy (Norm six). In other words, the possibility of totally ignoring the culture-specific expressions without interpretation can almost be ruled out. And this has indirectly confirmed the inference deduced from the six norms that the interpreter’s subjectivity is constrained by the contexts, as Aixelà observes:

It should be stated here that translators are usually the people who carry full responsibility for the product, but by no means the only ones who in fact control the results. The interpretive factor introduced by the translator is of a relatively secondary nature.

(Aixelà, 1996: 65)

### *Sociocultural context*

Seen from the sociocultural context, a Chinese culture-specific expression refers to a Chinese expression that the Premier’s press conference interpreter finds difficult, in a fairly short period of time, to find an exactly equivalent and concise expression in English that will also enable the English audience to appreciate the cultural connotation of the Chinese expression. Because of the difficulty to match the source cultural expression with a target cultural one within a short period of time, domesticating is not used frequently (Norm one). Otherwise it cannot be called a cultural expression if it is easy to be domesticated. Besides, from the ideological perspective, “foreignizing will facilitate China to publicize its profound and extensive culture to the rest of the world” through the important window of the Premier’s press conferences. In this way, “China’s soft power will be greatly elevated through the national cultural strategy of ‘going global’” (Xu, 2012: 8; Zhou, 2012: 121). Therefore, it has to a certain extent explained why foreignizing is used the most frequently in Chinese poems, aphorisms and adages while domesticating is rarely used (Norm two and Norm three): it is publicity of China’s culture and a crucial way to enhance China’s “national pride”(Hatim, 2013: 176).

### *Cognitive context*

From the perspective of the cognitive context, the interpreter must ensure that the interpretation makes sense to the audience while complying with the essential meaning of the source text, which is essentially a dual task. Seen from the skopos theory, the Premier’s press conference is aimed at expressing to the rest of the world China’s voices on some important home and international affairs. Therefore, it is more important for the interpreter to convey the meaning that the speaker desires to express than the source text linguistic form.

A good case in point is the historical and social expressions which are the products of a certain social and historical period in China. Examples of this category have been briefly discussed in chapter six (e.g. sugar-coated bomb shells; young intellectuals who jump the queue) and will be further analyzed later in this chapter. As there are often no such expressions in the English-speaking countries, domesticating cannot work. But if it is interpreted through

foreignizing, it is fairly difficult for the audience to understand the meaning by only listening to it once while not knowing the source cultural background information. So at this time, according to the interpretive theory of translation, “the interpreter needs to get rid of the source linguistic and cultural constraints and focuses on conveying the essential meaning of the source text” (Lederer, 2003: 12).

This has also explained why when dealing with some difficult culture-specific expressions in the press conferences, the interpreter besides using foreignizing, mainly adopted the clarifying strategy (Norm one), particularly when dealing with the historical and social expressions (Norm two). It is because that the foreignizing and the clarifying strategies were used quite frequently, it is obvious that there are many collocations between foreignizing / clarifying and other strategies (Norm five).

Besides, certain journalists covering the press conference know both Chinese and English, as evidenced by the phenomenon that some foreign journalist raising questions in Chinese. Despite their different language proficiency, they may have some expectations to know how some cultural expressions, particularly poems, are interpreted. Therefore, the interpreter is not privileged to omit interpreting at her will, which illustrates again why omitting is seldom, or rarely used alone (Norm one, Norm two and Norm three).

In conclusion, the six norms can all be justified by considering the three conference interpreting contexts as well as the kernel theories of this thesis. The next section will systematically analyze why certain cultural expressions adopt ad-hoc translation strategies by illustrating some representative samples from the 10-year specialized corpora. Meanwhile, the six hypotheses and the one inference proposed in chapter seven can be further discussed.

## **8.2 Qualitative analysis: norm-based sample analysis**

### **8.2.1 Purpose of analysis**

In chapter seven and section 8.1, through quantitative and qualitative analysis, the researcher proposed, validated and explained holistically the six norms and the inference. The next stage of the research is to systematically analyze why a certain cultural expression adopts a certain translation strategy by illustrating some representative samples from the 10-year specialized corpora. In this way, the six hypotheses and the inference proposed can be further discussed. Three purposes apply for the analysis:

Firstly, to further confirm that translation norms concern only tendency instead of 100% precision. It is highly possible that certain samples in the 10-year corpora or the future press conferences do not comply with the norms.

Secondly, sample analysis can indicate that under some circumstances the selection of translation strategies are subject to the interpreter’s subjectivity, including her wellbeing, emotions, values, overall translation styles and so forth. But at the same time, the analysis can indicate that for those very competent interpreters (like the Government interpreters), the selection of translation strategies are mainly subject to the various contexts at the time of translation. The six translation

norms cannot be 100% validated, but under ideal circumstances, different Government interpreters are supposed to select translation strategies from the perspective of adapting to contexts.

Thirdly, sample analysis also indicates that to carry out descriptive-explanatory analysis of the translation products, one should put the authentic translation products in the real-time contexts and fully consider and make use of the kernel theories. The researchers should not ignore the real contexts, the specific working modes and characteristics of conference interpreting, or survey the interpreters who have not interpreted for the Premier's press conference through interview and questionnaire, because "such survey may elicit subjective, random, inconsistent, idiosyncratic or even biased comments" (Toury, 1995: 65).

Besides, mock experiments may as well be avoided if the research is to reconstruct the translation norms from authentic products of interpretation in that experiments are often "de-contextualized" and "lack the eco-validity" appealed for by a growing number of interpreting researchers (Lederer, 2010: 14; Gile, 2012: 74; Li and Tang, 2012: 22; Wang, 2012: 94).

#### 8.2.2 Characteristics of the samples to be analyzed

The samples to be analyzed have the following characteristics:

Firstly, the researcher will analyze as many as the samples that do not comply with a certain norm and explore the reasons;

Secondly, for certain norms, the researcher will carry out a comparative analysis of the samples that comply or do not comply with the norms so as to make them the paratexts to each other. "Paratexts are the verbal and visual materials, including other TTs of a same ST, which surround and present the translation in focus" (Gurcaglar, 2011: 113). The study of paratexts complements the descriptive-explanatory study and "will contribute to revealing the translation norms of a society regarding certain translation acts" (Gurcaglar, 2011: 113).

No.3, the researcher will try to make sure that each category of the culture-specific expressions and each type of the translation strategies are exemplified;

Next, the specific samples based on the norms will be analyzed.

#### 8.2.3 Sample analysis

**Norm one:** Foreignizing and clarifying are the two translation strategies that will be used the most frequently while domesticating and omitting will be used much less frequently.

From norm one and the quantitative analysis in chapter seven, it is found that foreignizing and clarifying are the two strategies that have been used most frequently: their respective proportions account for no less than 30% and their combined proportions are no less than 80%. Conversely, domesticating and omitting are much less used. Besides, as omitting is specifically described in norm six and is related to a number of other norms, which will be discussed in the later sample

analysis. Therefore, here a culture-specific expression that used the domesticating strategy in the 2013 corpus will be chosen and analyzed systematically with a paratext in an article of Economist (2013: EB /OL). In this way, this sample adopting the seldom used domesticating strategy is typical as an exception to norm one.

Table 8.1 Translation norm one

Source Text A	Target Text B
<b>7A 李克强:</b> 改革贵在行动, 喊破嗓子不如甩开膀子。 Category: cultural metaphors (D) Literal translation: raving oneself hoarse is not as good as swinging one's arms.	<b>7B Li:</b> In advancing reform, the important thing is to take action. Talking the talk is not as good as walking the walk. Translation strategies: domesticating

Source: Premier Li's press conference 2013

① The origin of the culture-specific expression:

The “喊破嗓子” (literally: raving oneself hoarse) and the “甩开膀子” (literally: swinging one's arms) are used occasionally in colloquial Chinese. Using here jointly, Li emphasized that what is more important to reforms is action rather than words. So this is a fairly vivid and innovative cultural metaphor. It is translated literally in this thesis as “raving oneself hoarse is not as good as swinging one's arms”, so as to facilitate the English readers in understanding the literal meaning of this cultural expression.

② The situational context of the culture-specific expression:

When asked about China's economic and political reforms by a journalist from CCTV (Central China Television) in 2013, Li expressed (2013) that the socialist market economy is still being improved and there is a tremendous space for productivity growth propelled by reforms. Then he referred to the cultural metaphor of “喊破嗓子不如甩开膀子” and elaborated on how to promote reforms from three aspects.

③ The sociocultural context of the culture-specific expression:

The year 2013 witnessed a change of leadership in China's central government, including the President and the Premier. In an article publicized before this press conference, Xi Jinping, China's President exhorted (2011: 3-7) the Communist Party of China that “empty talks would lead the country astray, and hard work can rejuvenate the nation”. Obviously, “喊破嗓子不如甩开膀子” used by Li this time happened to hold the same view as that of Xi, with both articulating the determination for reforms. Rather than raving oneself hoarse to exclaim that one will do this or that, it is much better to do something that is for everyone to see. Compared with Xi's words, Li's expression is more colloquial, unadorned and appropriate. “Swinging one's arms” or “the do-something attitude” is indispensable to China's success in driving out the Japanese invaders (2<sup>nd</sup> world war), founding the new China (PRC in 1949) and promoting the reforms and opening-up (since 1978). This cultural metaphor therefore embodies such dialectic thoughts.

#### ④ Translation strategies used:

In the press conference, Sun Ning, the conference interpreter, interpreted it as “talking the talk is not as good as walking the walk”. Obviously, the vivid cultural images such as the arms and the voice have all been filtered away while the interpretation is natural and close to the equivalent expression in English, thus using the domesticating strategy. Despite domesticating, seen from the language styles, the interpretation as the source text has rhymes. More specifically, in the source text, “膀子” (*bǎng zi*, literally: arms) rhymes with “嗓子” (*sǎng zi*, literally: throat); in the target text, walk, talk, walking and talking rhyme one another at [ɔ:]. So the interpretation corresponds naturally with the source text not only in meaning but also in form.

#### ⑤ The paratext to the culture-specific expression:

On March, 23<sup>rd</sup>, 2013, eight days after Premier Li’s debut press conference, an article on China’s new Premier was published (Economist, 2013: EB/OL), with the title “The new prime minister: a talker or a walker”. Here, the “talker” and the “walker” are keywords from Sun Ning’s interpretation. Therefore, the title of this article can be seen as the first translation of this cultural metaphor, and like Sun Ning, it used the domesticating strategy.

In the first paragraph, it reads “Li claims that screaming yourself hoarse is not as good as rolling up your sleeves and getting to work” (Economist, 2013: EB/OL), which can be seen as the second translation for this cultural metaphor. The translation here adopts the foreignizing and clarifying strategies, with the first half using foreignizing and the second half clarifying, because it explains “swinging one’s arms” as “rolling up one’s sleeves and getting to work”. In this way, the source information is supplemented a bit and is easier to understand.

The third interpretation is at the end of this article where the author writes “He stressed that actions speak more than style. Now he will have to prove it” (Economist, 2013: EB/OL). Here “action speaks more than style” uses clarifying, expressing the essential meaning of this cultural metaphor.

#### ⑥ Analysis of reasons for different translation strategies for the same cultural metaphor:

The three versions in the Economist (2013: EB/OL) can be seen as the paratexts to Sun Ning’s interpretation. In other words, these four versions have one common source text. Next, the researcher will compare these four versions, and discuss why different translation strategies have been adopted for the same source text from the perspective of the contextual adaptation theory.

Table 8.2 Comparison of the translated texts between Sun Ning and the Economist

Sun Ning’s version	The Economist’s three versions
Talking the talk is not as good as walking the walk. (domesticating)	1. The new prime minister: a talker or a walker (domesticating)
	2. Screaming yourself hoarse is not as good as rolling up your sleeves and getting to work. (foreignizing + clarifying)
	3. Action speaks more than style. (clarifying)

Source: Premier Li’s press conference 2013 and the Economist (23/03/2013)

### *Analysis of Sun Ning's interpretation:*

To begin with, Sun's version will be analyzed as this is the first and the real-time interpretation in the press conference. The contextual adaptation theory emphasizes (Verschuieren, 1999) "that the interpreter should adapt to the situational and cognitive contexts".

Seen from the situational context, conference interpreting is different from written translation as the interpreter is not entitled to ample time and her version cannot be too lengthy. Additionally, the interpreter must ensure that the audience can understand the speaker by listening to the interpretation only once (features of conference interpreting, see Jones, 2002: 4-5; Setton, 2010: 66-74; Zhong and Wang, 2010: 7). When discussing norm one in previous sections, why foreignizing is used so frequently has been explained. The first reason is that the conference situational context requires the interpreter to react promptly, so if something can be foreignized, it becomes a preference. The second reason is that foreignizing will facilitate the spread of Chinese culture. But both the reasons have one premise: the foreignized interpretation will enable the audience to understand the Premier on the spot. It is imaginable that if "甩开膀子" were interpreted as "swinging one's arms", it would be difficult for the audience to understand. Therefore, here Sun fully considered the audience's cognitive context and did not select the simplistic and straightforward foreignizing strategy.

Actually, for this cultural metaphor, one can use clarifying. But Sun is very competent and highly responsive, so he could give a domesticated interpretation (natural and close to the target culture) in a very short period of time. His interpretation made sense to the audience with a rhyming style. So it is clear that the interpreter mainly adapts to conference interpreting contexts, especially the audience's cognitive context, to select appropriate translation strategies. Under this premise, the interpreter can take the initiative to select the strategies that she finds the most appropriate.

### *Analysis of the Economist's translation:*

Next, the Economist's translation will be discussed. The first is the translation in the title, which borrows Sun's translation. This on one hand displays its seeking-truth-from-the-facts coverage principle ("See, this is from the mouth of the interpreter!"); on the other hand, the two natural expressions "talker" and "walker" enable the readers to be clear about the content at a glance (Economist, 2013: EB/OL).

The second translation adopts two strategies: foreignizing (primary) and clarifying (subsidiary). Here the author of this article shares the same starting point with Sun Ning but used a different strategy. Due to the constraints of conference interpreting, Sun abandoned foreignizing. Rather, he used domesticating in line with the audience's cognitive context. In contrast, this is an article report and the readers are receiving information with their eyes not ears. So the author can write a bit lengthy translation using foreignizing so as to display the source cultural flavors. With the text as a medium, even the readers fail to work it out for the first reading, they can read back and forth to get clear about the meaning. Besides, the use of foreignizing and clarifying with some vivid explanation (roll up the sleeves) can satisfy the readers' curiosity, letting them know that this is straight from the Premier. Therefore, both the author of this article and Sun Ning have adapted to



the cognitive context of the target recipients (the conference audience / article readers) while fully considering the different information processing modes (speech / text). But they have adopted almost the opposite strategies.

The third translation adopts the clarifying strategy because at the end of article, it is assumed that the readers know clearly the essential meaning and the source cultural flavors of this cultural metaphor. Besides, the succinct explanation “Action speaks more than style” echoes the first two translations.

**Norm two:** The historical and social expressions will often adopt the clarifying strategy but hardly the omitting strategy.

When comparing Fei Shengchao’s and Zhang Lu’s 3-year corpora, the researcher found that when interpreting historical / social expressions, Zhang Lu used more foreignizing than Fei Shengchao. Although hypothesis two has been validated under most circumstances, it is necessary here for us to explore the exceptions, namely in 2012 Zhang Lu used more foreignizing than clarifying for the historical and social expressions. So next, the researcher will compare horizontally Zhang Lu’s two historical and social expressions in 2011 and another two in 2012 so as to analyze the reasons for different strategies using the kernel theories and from the contextual perspectives.

Table 8.3 Translation norm two (a rice bag)

Source Text A	Target Text B
<p><b>7A 温家宝:</b> 第三, 加强地方政府的责任, 无论是物价和房价, 地方都要切实负起责任来。也就是说“<b>米袋子</b>”<sup>1</sup>省长负责制, “<b>菜篮子</b>”<sup>2</sup>市长负责制...</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation<sup>1</sup>: a rice bag</p> <p>Literal translation<sup>2</sup>: a vegetable basket</p>	<p><b>7B Wen:</b> ...third, we must intensify the responsibility of local governments’ abilities in these aspects. The local governments must assume their due responsibilities for controlling consumer and housing prices. That include the governors of provinces will take responsibility for <b>the supply of staple foods</b><sup>1</sup> and the mayor will be responsible for <b>the supply of vegetables</b><sup>2</sup>.</p> <p>Translation strategies: clarifying</p>

Source: Premier Wen’s press conference 2011

Table 8.4 Translation norm two (gang of our)

Source Text A	Target Text B
<p><b>6A 温家宝:</b> 粉碎“<b>四人帮</b>”以后, 我们党虽然作出了若干历史问题的决议, 实行了改革开放...</p> <p>Category: historical and social expressions (A)</p> <p>Explanation: the Gang of Four was the name given to a faction cliqued by four leading Chinese Communist Party officials. They came to prominence during the 1966 – 1976 Cultural Revolution and were later charged with a series</p>	<p><b>6B Wen:</b> After the crackdown on <b>the Gang of the Four</b>, our Party adopted the resolution on the several historical matters and took the important decision of conducting reform and opening up in China...</p> <p>Translation strategies: foreignizing</p>

of treasonous crimes. The members consisted of Mao Zedong's last wife Jiang Qing, the leader of the clique, and her close associates Zhang Chunqiao, Yao Wen yuan, and Wang Hongwen.	
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Source: Premier Wen's press conference 2011

Table 8.5 Translation norm two (Zhongnanhai)

Source Text A	Target Text B
<p><b>7A 温家宝:</b> 群众也在责怪我们, 说房价越调越高, 政策不出中南海。</p> <p><b>Category:</b> historical and social expressions (A)</p> <p><b>Explanation:</b> Zhongnanhai, transliterated from“中南海” is an imperial garden in Central Beijing, which is the central headquarters for the Communist Party and the State Council (Central government) of PRC. This term is closely linked with the central government and senior Communist Party officials. It is often used as a metonym for the Chinese leadership at large (like the White House and the 10 Downing Street for US and UK respectively).</p>	<p><b>7B Wen:</b> People complained that the more regulation measures, the higher the home prices. They complained that the housing regulation policy cannot even make its way out of Zhongnanhai.</p> <p><b>Translation strategies:</b> foreignizing</p>

Source: Premier Wen's press conference 2012

### *Analysis of sample 2:*

Firstly, seen from the situational context, Mr. Wen was asked by Wall Street Journal in 2011 how the government would comment on the measures against inflation. When answering the question, Wen firstly mentioned (2011) that the current inflation is caused by both the home and international reasons. Then he shared (2011) what he felt about the difficulties in tackling inflation. Finally he proposed some tackling measures. When talking about stabilizing food prices, he mentioned two concepts: 米袋子 (literally: rice bags) and 菜篮子 (literally: vegetable baskets).

Secondly, seen from the sociocultural context, 米袋子 (literally: rice bags) and 菜篮子 (literally: vegetable baskets) are closely related to the Chinese people in their daily living. The staple food for the Chinese is rice, so here 米袋子 refers to the staple food. The Chinese often shop vegetables and other non-staple food in an open market and when the plastic bags were not prevalent, people used to carry a basket handmade of bamboo, cane or straw for foods. Nowadays, there are still many people who prefer using such baskets for environmental concern. Therefore, 米袋子 and 菜篮子 are actually standing for staple foods and non-staple foods respectively, used as metonym.

Last but not least, from the perspective of the audience's cognitive context, the reason why Zhang Lu interpreted the two notions as “the supply of staple foods” and “the supply of vegetables” may

be that the foreign journalists are not familiar with them. To avoid misunderstanding, she did not use foreignizing. From the perspective of the contextual adaptation theory, the interpreter should highly value the audience's perception and cognition. Seen from the skopos theory, the press conference is aimed at publicizing to the world China's major policies and advocacies. Therefore, the Premier used the two notions to stress that the government at all levels should intensify supervision over food supply and market stability. So if misunderstanding may arise through foreignizing, it will help achieve the translation purpose by extracting the meaning from the linguistic forms and delivering the meaning to the audience.

#### *Analysis of sample 3 and sample 4:*

Firstly, seen from the situational context, both sample 3 and sample 4 derived from the 2012 press conference. In terms of sample 3, Lianhezaobao asked (2012) Mr. Wen why he proposed so many times political restructuring and the difficulties with pushing forward the political restructuring. When talking about the reasons, Wen said (2012) that some of the feudal mistakes as a legacy of the Cultural Revolution have not been eradicated. And he referred to the crackdown of “四人帮” (literally: the Gang of the Four) which marks the end of the Great Cultural Revolution. As for sample 4, People's Daily asked (2012) about the housing price control. Wen firstly admitted (2012) that the price control does not work effectively and people are complaining about the policies. Then he talked about (2012) the difficulties with the price control and the measure to take.

Secondly, seen from the sociocultural context, “四人帮” and “中南海” are two political terms in China. “四人帮” (literally: the Gang of the Four) refers to a very powerful political clique consisting of Wang Hongwen, Zhang Chunqiao, Jiang Qing and Yao Wenyan during the Great Cultural Revolution. It instigated tremendous political and social havoc and prosecuted a number of political cadres, intellectuals and other Party members, coveting at the power of the state. Zhong Nanhai stands in the downtown area of Beijing. It is where the central government headquarters and offices are located and is therefore seen as the symbol of the top Chinese Government. Such concept has counterparts as the White House, the Elysee Palace, the Kremlin, the ChongWa Dae and so on.

Figure 8.1 Zhongnanhai



Source: gj.yuanlin.com (2014)

Last but not least, seen from the cognitive context, it is possible that Zhang Lu used foreignizing for these two expressions because she realized that the foreign journalists covering the conference should be familiar and sensitive to China's politics, or they would not have been dispatched here.

Additionally, “most of these journalists are Beijing-based” (People’s Daily, 2014: EB/OL), so it is impossible that they do not know where Zhong Nanhai is and what it symbolizes. It is imaginable that if the two notions had been interpreted using clarifying, it would have been like carrying coal to Newcastle and taken more conference time. This is because such notions as “四人帮” cannot be expressed clearly with brief language to people who know nothing about the Cultural Revolution. Now that most of the English audience were familiar with the two notions, it was sensible of Zhang Lu to take the foreignizing strategy so as to adapt to the audience’s cognitive context.

**Norm three:** The poems will often adopt the foreignizing strategy but hardly the omitting strategy.

**Norm five:** Foreignizing and clarifying are most frequently collocated with the other strategies (including each other). Almost in each collocation, there is foreignizing and / or clarifying.

According to the analysis in the previous sections, it will facilitate the spread of the fine Chinese culture to the English world using foreignizing, from the ideological perspective. But no norm is absolute. Next, the researcher will analyze how a poetic line was interpreted by Fei Shengchao in 2009, which used jointly clarifying and domesticating, surprisingly instead of foreignizing. Besides, as this is the first sample of collocations of strategies, it can at the same time illustrate norm 5.

Table 8.6 Translation norm three and five (poem)

Source Text A	Target Text B
<p><b>4A 温家宝:</b> 如果真正把握得好,措施得当,而且实施及时、果断、有力,我真希望中国经济能早一天复苏。那时,中国的经济经历一场困难的考验,将会显示出更强大的生命力。有些事情正像你所说的, <b>山重水复疑无路,柳暗花明又一村。</b></p> <p>Category: poems (B)</p> <p>Literal translation: Where hills bend, streams wind and the pathway seems to end; past dark willows and flowers in bloom lies another village.</p>	<p><b>4B Wen:</b> If we can manage the situation well, take the right steps and implement the measures promptly and resolutely, I really hope that we would be able to walk out of the shadow of the financial crisis at the early date. After we standing the difficult trial, I believe the Chinese economy will display even stronger vitality. Just as you said, I think I can also give another line to the effect that <b>after encountering all kinds of difficulties and experiencing all kinds of hardships, at the end of the day we will see light at the end of tunnel.</b></p> <p>Translation strategies: clarifying + domesticating</p>

Source: Premier Wen’s press conference 2009

#### ① The origin of the poem:

This poetic line comes from *A Visit to the Western Mountain Village*, a travel lyric poem written by Lu You (1125-1210), a well-known poet in China’s Southern Song Dynasty. The poem depicts the idyllic lifestyle in the rural areas in the southeastern part of China. The prestigious Chinese translators Yang Hsien-yi and Gladys Yang translated this line as “Where hills bend, streams wind

and the pathway seems to end; past dark willows and flowers in bloom lies another village”.

② The situational context of the poem:

In 2009, Wen (2009) was asked if China could play a more significant role in the world economic system while at the same time walking out of the shadow of the international financial crisis. Wen said (2009) when coping with the international financial crisis, China faces tremendous opportunities as well as challenges. If the negative impact of international financial crisis on China can be minimized (with Wen’s words “being successfully coped with”), China will be instilled with a greater potential for development. After that, Wen quoted this poem. Then he exhorted the people to act rather than wait idly for the opportunities.

③ The sociocultural context of the poem:

2009 marked an extraordinary year for China to cope with the international financial crisis. In this year, the Chinese government proposed a package plan against the financial crisis. In both 2009 and 2010, Wen reiterated the importance of confidence to triumphing over the crisis. For example, in the 2009 opening remarks, he said (2009) “confidence is more important than gold and currency”. As gold and currency are vulnerable to financial crisis, Wen said this to encourage people to remain relentless in their confidence to fight against the crisis. From this perspective, confidence matters more than tangible interests. This echoes the life philosophy of this poetic line: there always exists hope in adversity. The life journey is unforeseeably full of twists and turns, and sometimes people may feel “lost”. But as long as we can face squarely the reality, beef up confidence, and forge ahead undauntedly, we will finally reach a new and promising world. People may feel confused and frustrated with the financial crisis. But as long as we keep confident and work out solutions, there is always a hope.

④ Translation strategies for this poem:

In the 2009 press conference, Fei Shengchao interpreted the poetic line as “after encountering all kinds of difficulties and experiencing all kinds of hardships, at the end of the day we will see light at the end of tunnel”. Compared with the source text, it can be seen that Fei has filtered away such source cultural flavors as water, mountain, path, willow, flower and village. More specifically, the first half of the interpretation used clarifying while the second half used domesticating because “the light at the end of the tunnel” is a very natural and close expression to the second half of the source poem. Seen as a whole, this poetic line used clarifying, deleting not only the source cultural images but also such significant content as “疑无路” (=doubt if there is a way out). Instead, Fei used straight and simple language to convey clearly the essential meaning. Seen locally, the second half of the sentence used domesticating. Therefore, the poetic line used jointly clarifying and domesticating.

⑤ The paratext to the poem:

When visiting the Shanghai World Expo in May, 2010, the former US Secretary of State Hillary Clinton quoted the same poetic line using a foreignizing strategy: “After endless mountains and rivers that leave doubt whether there is a path out, suddenly one encounters the shade of a willow,

bright flowers and a lovely village” (Language Tips, 2010: EB/OL). She extolled (Language Tips, 2010: EB/OL) China’s efforts in setting up the US pavilion which she joked as the “lovely village”. If we take Hilary’s English source text as the paratext to Fei Shengchao’s interpretation, it is clear that it adopted foreignizing, vividly conveying the literal meaning, the style and the poetic rhymes of the source text.

Figure 8.2 Hillary Clinton (left) visiting Shanghai World Expo



Source: discourseincsharpminor.wordpress.com (2010)

⑥ The analysis of reasons for different translation strategies for the same poem:

Then why for the same poetic line, Fei Shengchao used clarifying while Hilary’s source text was actually using foreignizing? The reasons will be discussed from the following three aspects:

Firstly, seen from the situational context, Wen quoted this line ad-lib when taking a question, so it was unlikely that Fei would predict this quotation. In contrast, Hilary’s English speech is a ready script. In other words, it had been much more carefully prepared than the interpreter’s real-time performance in terms of language organization. The implication of this difference is that Hilary’s source text could convey the source cultural flavors of the poem to the audience while expressing the basic meaning of the source text. By contrast, Fei had to start interpreting immediately after Wen paused and thus had insufficient time for thinking. So he was more concerned about conveying the essential meaning of the source text. This analysis is supported by the interpretive theory of translation. This theory stresses (Lederer, 2003: 115) that “the interpreter should break away from the fetters of the source linguistic forms and expressed the meaning through clarifying”. This theory is fairly applicable to “conference interpreting in which both the source and target texts are delivered once and information is really transient” (Jones, 2002: 5-10). The rapid and smooth delivery of interpretation is essential to conference interpreting, especially when the interpreter is facing complex and strange cultural expressions. Clarifying can thus make the source text understood quickly without interruption or misunderstanding.

Secondly, from the perspective of the skopos theory (Nord, 1997: 109-122), the translation purposes, the motives of the speaker and the desirable effects of the interpretation are the important factors that the interpreter needs to fully consider when selecting translation strategies. The Premier’s press conference takes the form of questions and answers, with its primary function as publicizing to the world China’s politics and advocacies. Therefore, the accurate conveyance of meaning is highly important.

Though for poetic translation, “the conveyance of language style is also very important” (Boase-Beier, 2011: 12), but under the specific situational context of the press conference, the



conveyance of meaning has priority over the conveyance of form, which can be seen from the dynamic and formal equivalence theory (Nida, 1964: 159). The theory posits that in terms of clashes between functions and forms, “the interpreter should firstly satisfy the functional equivalence and then the formal equivalence” (Munday, 2012: 68). This means that due to “the indeterminacy of meaning, relativity of translatability and instability of equivalence” (e.g. Simon, 1996: 138; Williams and Chesterman, 2002: 60; Crisafulli, 2002: 32-34; Pöchhacker, 2006: 229-230; Tymoczko, 2007: 146; 159-166; Halverson, 2010: 382; Remenyi, 2012: 130; Pym, 2014: 88-91), translators / interpreters need to give top priority to achieving the basic functions of translation: the translation effects.

In Wen’s press conference, the most essential function is to facilitate the intercultural understanding and communication so that China’s voices can be accurately spread to the rest of the world. So when form and content run counter into each other, content, namely the essential meaning should be prioritized over style. By contrast, the potential translation effect to be achieved for Hillary’s address is to further consolidate the US-China relations during her visit to China. Therefore, she quoted the line here to signify her respect for the Chinese culture. In order to achieve such translation effects, the cultural features of the line, including the cultural images and language styles are maximally reserved.

Thirdly, seen from the contextual adaptation theory (Verschueren, 1999: 76; cf. Gutt, 2000: 32), the interpreter should not only adapt to the situational and sociocultural contexts but also the audience’s cognitive context. In the Premier’s press conference, the interpretation is primarily for the English audience on site. Therefore, although from the ideological perspective the poems are interpreted through foreignizing as much as possible, if a poetic line interpreted using foreignizing hinders the audience in understanding the meaning of the poem and its role in the co-text, the interpreter should convey the meaning behind the words using foreignizing to adapt to the cognitive context of the English audience. By contrast, Hillary’s address was held in Shanghai, with the audience mainly consisting of Chinese and this poetic line sounded familiar to them. Therefore, foreignizing would enable the Chinese to have a feeling of intimacy.

**Norm four:** The aphorisms and adages will often adopt the foreignizing strategy but hardly the domesticating strategy.

**Inference:** The interpreters’ selection of translation strategies is subject more to contexts than to their subjectivity.

Like poems, aphorisms and adages are typical Chinese culture-specific expressions, illustrating the ancient Chinese philosophy. So under normal circumstances, the conference interpreter will use foreignizing to preserve the source cultural flavors. Besides, based on the six norms, the researcher proposed one inference, that is, the interpreter’s selection of translation strategies is influenced by her subjectivity on the premises that she adapts to the contexts. This point has actually been reflected in Sun Ning’s sample (sample 1). Sun Ning took his initiative to select the strategy that he found the most natural and close (domesticating) while he would have been possibly to choose clarifying. Next, an adage that has occurred both in 2004 and 2007, for which Dai Qingli and Fei Shengchao adopted different strategies will be analyzed. This indicates on one hand that norm four is not absolutely true and on the other hand the selection of translation

strategies is indeed affected by the interpreter's subjectivity.

Table 8.7 Translation norm four (2004)

Source Text A	Target Text B
<b>14A 温家宝:</b> 所以日本领导人应当恪守三个政治文件, 做到 <b>以史为鉴</b> , 面向未来。 Category: aphorisms and adages (E) Literal translation: to take history as a mirror	<b>14B Wen:</b> We hope that the Japanese leaders will strictly abide by the three China-Japan political documents and can truly draw lessons from history and look forward to the future. Translation strategies: clarifying

Source: Premier Wen's press conference 2004

Table 8.8 Translation norm four (2007)

Source Text A	Target Text B
<b>5A 温家宝:</b> 我们要坚持三个文件的精神, <b>以史为鉴</b> , 面向未来。 Category: aphorisms and adages (E) Explanation: to draw lessons from history	<b>5B Wen:</b> We need to remain committed to the spirit of the three documents, take history as a mirror, to guide the future growth of our relations. Translation strategies: foreignizing

Source: Premier Wen's press conference 2007

### ① The origin of the adage:

Wei Zheng, served as a chancellor (= prime minister) of Tang Dynasty for 13 years, during the reign of Emperor Taizong. Wei, with quite a straightforward working style, tended to criticize the Emperor, much more than other officers of the court. His advice and criticism were not always accepted, but in accordance with Confucian etiquette, the emperor would concede to his suggestions with some regularity. After Wei's death in 643, the emperor missed Wei greatly and lamented: "Using copper as a mirror allows one to keep his clothes neat. Using history as a mirror allows one to see the future trends. Using a person as a mirror allows one to see what is right and what is wrong. When Wei Zheng died, I lost a mirror" (Jiang, 2014: 5). In this aphorism, an adage of "using history as a mirror" on national governance has been passed on from generation to generation till today.

### ② The situational and the sociocultural context of the adage:

In 2004 and 2007, there were both questions that were raised by NHK journalists on Japan-China relations. In both answers, Wen quoted the adage of "using history as a mirror" to elaborate on how to address the barriers between China and Japan. "以史为鉴" (*yǐ shǐ wéi jiàn*, literally: using history as a mirror) exhorts the leaders of the country to draw lessons from history so as to govern the country much better, including the international relations. Around 2004, Junichiro Koizumi, the then Prime Minister of Japan, regardless of all the oppositions, visited for a couple of times the Yasukuni Shrine which enshrines the spirit tablets of many Japan's Class A war criminals, thus arousing strong dissatisfaction among China and other Asian nations. Therefore, in the 2004 press conference, Wen appealed (2004) that the Japanese leaders draw lessons from the defeat in the 2<sup>nd</sup> world war and stop doing things that will hurt the feelings of the Chinese and other Asian



people. However, China-Japan relations were full of vicissitudes and difficulties until Sep, 2006 when Koizumi stepped down. In Oct, 2006, Shinzo Abe, Japan's new Prime Minister visited China, breaking the ice in bilateral relations. In 2007, Wen exhorted (2007) again Japan not to forget history and expressed his hope that his visit to Japan in April will be an ice-melting trip.

③ A discussion of using different translation strategies for the same adage:

As we can easily find, both Dai Qingli and Fei Shengchao are top government interpreters with similar competence. The two quotations of “以史为鉴” also share the similar situational and sociocultural contexts. However, Dai Qingli's interpretation is to draw lessons from history, using clarifying while Fei Shengchao's interpretation is using history as a mirror, using foreignizing. So from this sample, it is obvious that the interpreter's subjectivity does exist and constantly plays a key role in the process of translation. This includes many different factors, such as the translator's style, her preferences for the selection of translation strategies, her values, her views on the issues discussed, her wellbeing and state of alertness on the day. All these may lead to their selection of different translation strategies in a flash. The contextual adaptation theory posits (Verschueren, 1999: 59) that linguistic selection is variable. The previous empirical studies have also proved that an interpreter, facing a same source text and a same group of audience, may give different interpretations (see e.g. Gile, 2003). As the process of translation is completed by the human brain, the subjective thinking determines the variety of the selection of translation strategies.

But it is argued in this thesis that translation is a process in which the interpreter processes, analyzes and synthesizes the objective facts with subjective thinking. Here the objective facts refer to the source text, various contexts and the interlocutors within the contexts, which the interpreters cannot ignore. Otherwise, the interpreters who disrespect the objective facts or “the translation eco-environment” will be eliminated by the translation eco-system according to the eco-translatology theory (Hu, 2008; 2011). They will not have the opportunities to interpret for the Premier, let alone for a couple of years. But the interpreter / translator is still human and their subjectivity is inevitably instilled in the translation process, as evidenced by the different translations for the same source text among different translators (see e.g. Quine, 1969; Aixelà, 1996: 65; Williams, 2013: 106). As Pym observes (2014: 1), “translators are theorizing all the time. Once they have identified a translation problem, they usually have to decide between several possible solutions”. Besides, from the analysis of the 10-year corpora and the analysis of different interpretations of a same expression, it is found that all the interpreters in the press conferences were taking their initiative based on their adaptation to the context. This has been proved by the fact that the six norms can be relatively validated.

As materialistic dialectics posits, “universality and individuality are intertwined but different. Individuality encompasses universality but also many unique characteristics that are not included in universality” (Wu, 1984: 116). These six norms represent the universality of the translation strategies made by the press conference interpreters viewed as a group while the different interpretations due to the different initiatives taken by the interpreters represent the individuality. In a word, when exploring the principles centering on the conversion of meaning in humanities, we must be open-minded, take into account translators' subjectivity rather than pursuing the absolute precision advocated by natural science.

**Norm five:** Foreignizing and clarifying will be most frequently collocated with the other strategies (including each other). Almost in each collocation, there will be foreignizing and / or clarifying.

**Norm six:** The omitting strategy will be hardly used alone but jointly with the other strategies.

The reason why foreignizing and clarifying have the highest frequency of collocations with other strategies is that the two strategies are per se used the most frequently. As for why foreignizing and clarifying are used most frequently as two separate strategies, reasons have been given at the beginning of the chapter. For many culture-specific expressions, looked on the whole, they adopted foreignizing or clarifying; but partially they used domesticating or omitting, so there emerge collocations of translation strategies. But no matter from the perspective of collocations or from the perspective of being used alone, foreignizing and clarifying strategies are used most frequently. Besides, omitting was not used alone in the 10-year corpora. After all, as a translation strategy, omitting is used when there are no alternatives. The government interpreters cannot optionally omit the whole culture-specific expression because this will arouse dissatisfaction among the Premier, the audience, the conference organizer and colleagues. Violating the translation eco-system may risk being eliminated. Therefore, omitting is seldom used and on many occasions used jointly with foreignizing and clarifying. Next, a sample in the 2012 corpus by Zhang Lu will be analyzed, which used jointly foreignizing and domesticating. From this sample analysis, we will fully understand how strategies are collocated and the characteristics of the omitting strategy.

Table 8.9 Translation norm five and six

Source Text A	Target Text B
<p><b>2A 温家宝:</b> 在最后一<b>年</b>, <b>我将像一匹负轭的老马<sup>1</sup></b>, <b>不到最后一刻绝不松套<sup>2</sup></b>。努力以新的成绩弥补我工作上的缺憾, 以得到人民的谅解和宽恕。</p> <p>Category<sup>1</sup>: cultural metaphors (D)  Category<sup>2</sup>: cultural metaphors (D)  Literal translation<sup>1</sup>: I will be like an old yoked horse.  Explanation<sup>1</sup>: in the view of the Chinese, an old horse symbolizes a person who willingly bears hardship and responsibilities without grudge.  Literal translation<sup>2</sup>: I shall not unyoke myself until the last moment.</p>	<p><b>2B Wen:</b> In my last year in office, <b>I will be as committed as ever as an old steed<sup>1</sup></b>. I will continue to make my utmost efforts to serve the people<sup>2</sup>, to make up for the short fall in my work with new achievements and to win people's understanding and forgiveness.</p> <p>Translation strategies<sup>1</sup>: foreignizing + omitting  Translation strategies<sup>2</sup>: clarifying</p>

Source: Premier Wen's press conference 2012

① The situational and the sociocultural context of the cultural metaphor:

2012 is Wen's last press conference. As the first journalist that was given the opportunity to raise a question, the journalist from Xinhua News Agency asked (2012) the Premier to comment on his

past 9 years' work. Premier Wen not only summarized (2012) his work as the Premier but also briefly shared his feelings of being a statesman for the past 45 years. As he would leave the office in 2013, he compared himself to an old yoked horse drawing a carriage. Only until the last moment would he be unyoked. By drawing this comparison, Wen seemed to mean that he still had one-year tenure, during which he would spare no efforts to the country and only until his tenure ended would he take the responsibility down from his shoulder. In the Chinese culture, an old horse often refers to a person who willingly bears hardship and responsibilities for a long time without grudge. Here the Premier and the responsibility are respectively compared to the horse and the yoke; being unyoked means leaving the office. Therefore, this is quite a vivid cultural metaphor.

## ② Translation strategies for this cultural metaphor:

Obviously, the first part of the cultural metaphor, namely “负轭的老马” (literally: the old yoked horse) was interpreted using foreignizing. In other words, “老马” (*lǎo mǎ*, literally: the old horse) was transferred in English but “负轭” (*fù è*, literally: yoked) was filtered away. It seems that “as committed as ever” is an explanation of “负轭” (yoked), but the two actually are quite different. Therefore, when coding the translation strategies, the first part of the interpretation was still coded as foreignizing plus omitting. In other words, the interpreter collocated the two strategies and kept relatively intact the content and form of the first half of the cultural metaphor but omitted “负轭”, an important concept. The latter part of the cultural metaphor “不到最后一刻绝不松套” (literally: I shall not unyoke myself until the last moment) could have been interpreted using foreignizing but the interpreter has interpreted it as “I will continue to make my utmost efforts to serve the people”. It is clear that she adopted the clarifying strategy and completely wiped out the source cultural traces.

## ③ Discussion on the change in translation strategies:

Then why did Zhang Lu use two different translation strategies for the two parts of the cultural metaphor? A more detailed understanding of these state of mind can be achieved through retrodicting her thoughts at that moment so as to further explore the interpreter's subjectivity in the selection of translation strategies. In terms of the interpreter's own cognitive context, when engaged in the conference consecutive interpreting, a high-speed and informative language thinking activity, “the interpreter's selection of translation strategies are more often than not subconscious and internalized” (cf. Jones, 2002; Xu, 2007: 20).

It is retrodicted that when hearing “the old yoked horse”, she might think that using foreignizing, this cultural metaphor could make sense to the audience. Therefore, except for omitting the “负轭” (yoked), she reserved all the other information which she transferred to English. But as for “不到最后一刻绝不松套” (literally: I shall not unyoke myself until the last moment), as in the first half she didn't interpret the concept of “负轭”, so it would have sounded illogic and brusque if “松套” (unyoke) was interpreted. Thus, in a split of time, in order to make herself understood without being entangled with the confusing concept of “松套” (yoked), Zhang Lu simply used clarifying for the latter part of the cultural metaphor.

However, it is not possible to clearly know how the interpreter really felt about the metaphor and

why she didn't interpret “负轭”. Seen from the contextual adaptation theory (Verschueren, 1999), the interpreter made selection of translation strategies that are appropriate to contexts. Maybe such selection seen in the wake of the interpreting is neither unique nor best but real, which reflects that interpreting is not replicable. Besides, even if it is possible to interview Zhang Lu after three years, it is difficult to ensure that she can give a reasonable explanation or evaluation for her interpretation because she may possibly “confuse facts with obscure memory” (Remenyi, 2012: 91). When interviewed by Sohu in April, 2007, Fei was asked how he interpreted a phrase in 2006. He answered “I do not remember how it was interpreted” (Fei, 2007). Upon the repeated requests of the interviewer, Fei gave an interpretation. So next, the researcher will compare the two interpretations, one in the conference hall and the other in the studio.

Table 8.10 Two different versions of a same cultural expression given by the same interpreter

Source Text A	Target Text B	Target Text C
中国的总理懂得一个道理，就是知难不难，迎难而上。	I'd like assure you that as the Premier of the country, I know full well the following moral that once you know the difficulties of the problem, the problems are no longer difficulties. You need to take the problems and difficulties head on.	When you know it is difficult, it may be less difficult. We need to face up to the difficulties.

If seen only from these strategies, both the two interpretations have used foreignizing despite obvious differences at the lexical and syntactic levels. The significance of this finding is that it has confirmed the claim that the selection of the translation strategies, “as the linguistic choices made in other communication, is subject to context and purpose of communication” (e.g. Nord, 1997; Verschueren, 1999; Hu, 2008; 2011). But, people, as the subjects of the activity, vary from individual to individual, and they demonstrate subjectivity and variability in strategic selection, as evidenced by Zhang Lu's omission of “负轭” (yoked) and adoption of different strategies for the two halves of the same cultural metaphor.

Descriptive translation studies are concerned about something normative, namely exploring “the norms that can be testified against large amounts of empirical data” (Toury, 1995: 36-39; Munday, 2012: 297). It is also the translation norms that this thesis is aimed at. But this is not to deny the possibilities for a certain interpreter to use a certain strategy that is not in line with the translation norms. After all, translation norms describe, analyze and explain the selection of translation strategies in terms of a general development tendency rather than looking for the uniquely reasonable explanation for each and every specific strategy. Therefore, translation researchers must recognize and accept those discrepancies from the translation norms proposed, with adequate open-mindedness.

### 8.3 Analysis of the government interpreters' own feelings about the press conference interpreting

The first two sections have provided an understanding of the reasons behind the norms and the inference proposed, using the kernel theories and from the perspective of three key interpreting contexts. Additionally, the researcher has carried out a systematic and detailed analysis of the

samples that epitomize relevant norms and the inference from the specialized corpora. Therefore, as for the translation strategies for the Chinese culture-specific expressions in the Premier's press conference, the research findings of this thesis are essentially constituted by the following six translation norms and one inference.

**Norm one:** Foreignizing and clarifying are the two translation strategies that will be used the most frequently while domesticating and omitting will be used much less frequently.

**Norm two:** The historical and social expressions will often adopt the clarifying strategy but hardly the omitting strategy.

**Norm three:** The poems will often adopt the foreignizing strategy but hardly the omitting strategy.

**Norm four:** The aphorisms and adages will often adopt the foreignizing strategy but hardly the domesticating strategy.

**Norm five:** Foreignizing and clarifying are most frequently collocated with the other strategies (including each other). Almost in each collocation, there is foreignizing and / or clarifying.

**Norm six:** The omitting strategy will hardly be used alone but jointly with the other strategies.

**Inference:** The interpreters' selection of translation strategies is subject more to contexts than to their subjectivity.

The descriptive translation studies carried out so far have been aimed at describing and analyzing large-scale authentic translation products under the real-time contexts using the kernel theories of the thesis. The six norms and the one inference are the products of a quantitative and qualitative analysis of the authentic interpreting corpora. In order to better understand how the Premier's press conference interpreters deal with the Chinese culture-specific expressions, the researcher has collected the video recordings and text documents of the speeches delivered by these interpreters to China's universities and of the interviews by renowned Chinese media. Next, their feelings about the interpretation of the culture-specific expressions in the Premier's press conferences will be analyzed.

### 8.3.1 Analysis of Dai Qingli's main points

Dai Qingli, a senior government interpreter, interpreted for Wen in March, 2004. She delivered a lecture on press conference interpreting when visiting Anhui University, her alma mater, in July. She pointed out that "it is extremely difficult to interpret poems because besides its meaning, it has the linguistic beauty" (Dai, 2004).

In fact, before Dai made this point, a host of Chinese and Western scholars had explicitly pointed out that "poems are untranslatable" (cf. Jacobson, 1959: 143; Luo, 1984: 146). This is because the poetic meaning construed with the rhymes and tempos particular to a specific source culture will not be easily tasted in a specific target culture after translation. In other words, the form of a

poem actually constitutes part of its meaning. Seen from Nida's dynamic and formal equivalence theory, a faithful translation is "one which evokes in a receptor essentially the same response as that displayed by the receptors of the original message" (Nida, 1964: 159). However, "different cultures have different aesthetics" (Wang and Dan, 1999: 96). For instance, for Chinese and British, it is normal to compare beautiful girls to flowers while some Arabians prefer comparing beauties to cows because what they see in their desert habitat most frequently are cows rather than flowers. Consequently, "You are as beautiful as cows!" may sound rather queer. If foreignizing is used when this sentence is translated into English or Chinese, it is not difficult to visualize the reactions of the target receptors. Therefore, it is argued that the beauty of the source text, if directly transplanted into the target language, the aesthetics may not be perceived the same way as in the source text or not at all. Besides, poetic aesthetics are very idiosyncratic and even the same person may have his aesthetics changed through time.

It is more complex for the poems in conference interpreting. Three reasons may apply. Firstly, the interpreter has limited time for thinking. Secondly, the interpreter must finish the interpretation at one go and is not allowed to revise back and forth. Thirdly, the interpreter has only one chance to listen to the interpretation. In order to facilitate the communication, the interpreter mainly uses foreignizing and clarifying. This is because, firstly, the poems of each culture are special, so it is difficult to find equivalent expressions in a short period of time and domesticating is thus rarely used. Secondly, at such a high-level press conference, the interpreter cannot optionally omit the entire poetic lines. As long as the interpretation makes sense to the audience, foreignizing can convey the meaning fairly quickly and at the same time give the target text a source cultural flavor. If foreignizing cannot be understood by the audience, clarifying should be used. Seeing Dai Qingli's 2004 corpus, she used foreignizing for all the 3 poetic quotations, which indicates that she tries not only to convey the meaning of the source text but also its beauty to the audience. In summary, Dai's points comply essentially with norm one and two and were evidenced by her own practice in the press conference.

### 8.3.2 Analysis of Fei Shengchao's main points

Fei Shengchao interpreted for Premier Wen's press conferences from 2006 to 2009 and at the time of writing of this thesis in February, 2014 is the head of the English department of the translation office of Ministry of Foreign Affairs of China. In a lecture given to Guangdong University of Foreign Studies in 2012, he pointed out (2012: EB/OL) that "in terms of those classical and cultural quotations the political leaders cite in their speeches, the meaning the leaders want to convey is more important than the quotations per se".

From the perspective of the skopos theory, translation purpose decides translation strategies. The Premier's press conference is aimed at showing to the world China's development, policies and opinions on some key issues both home and abroad. With this purpose clear in mind, it is the most important to clearly express what the Premier wishes to express. Moreover, seen from the perspective of the interpretive theory of translation, the interpreter faces tremendous situational pressure. Therefore, when facing the culture-specific expressions that are difficult to interpret, the interpreter should promptly extract the essential meaning from the source linguistic form so as to ensure a smooth communication and also relieve her own pressure. In looking at these points in more detail, in the first instance it is evident that Fei's point attaches great importance to the

functions and purposes of the press conference. Secondly, when interpreting, meaning is often more important than form. Looking at Fei's 06-08 corpora, the researcher found that the strategy he used the most frequently is clarifying (52.5%). Thus, Fei's points essentially comply with norm one and norm two as well as his actual performances in the press conference.

### 8.3.3 Analysis of Xu Hui's main points

Xu Hui is a senior government interpreter as well as the deputy head of the translation office of the Ministry of Foreign Affairs. In an interview in 2012 with People's Com, Xu Hui pointed that "What we are doing in the translation office is to expand China's voice in the world and enhance China's international image. During this process, we (namely government translators / interpreters) are particularly concerned about the differences in national conditions, cultures and customs between China and other countries. We try to optimize our work by translating in a language style that can be easily understood and accepted by the foreigners" (Xu, 2012: EB/OL).

From a critical perspective, it could be argued that it is self-contradictory and difficult to achieve what Xu has claimed (2012: EB/OL): "conveying China's voices and also making the voices easily understandable". This is because if China's voices are to be delivered, including the culture-specific expressions, it means that foreignizing will be used more frequently. But if the voices are to be easily understandable, it means that domesticating, "a natural and close way of expression" (Nida, 1964: 166), will be used more frequently.

But the researcher agrees with what Xu has said that particular concerns should be given to differences in national conditions, cultures and customs between China and other countries. From the contextual adaptation theory (Verschueren, 1999), this means that the interpreter should adapt to various contexts, esp. the sociocultural contexts and the audience's cognitive context. This is not only evidenced by the specialized corpora but also conforms to the inference, namely that it is under the premise of adapting to the context that the interpreter takes her initiative to select translation strategies.

Taking these issues as a whole, the points analyzed above comply with norm one and the inference proposed. This is important because both norm one and the inference summarize the translation norms of the culture-specific expressions in the press conference while the other norms are developed on the basis of norm one. Through the above analysis of the government interpreters' feelings, we can compare what the interpreters have said with what they have done so as to facilitate our understanding of the Premier's press conference interpreting.

The feelings of these government interpreters derive from their extensive practices for the state leaders. After all, they are not translation researchers. Nor have they carried out research on the culture-specific expressions and translation strategies. It is highly unlikely that at the moment of interpreting, they think about using which theories to guide their selection of translation strategies. Additionally, as Kalina observes:

In terms of conference interpreting quality, even large-scale ethnographic surveys failed to produce a conclusive, uniform picture of preferences or expectations of users / interpreters themselves. Obviously, they respond subjectively and not necessarily in

accordance with their actual preferences in the conference situation. ...There is no guarantee that what respondents state in surveys actually reflects their choices in practice.

(Kalina, 2012: 134)

Her claim is based on a study of conference interpreting quality, but it is argued by the researcher that the same issue applies to interpreting norms. Interpreting is highly reliant on authentic contexts, so the opinions given by the interpreters afterwards can be a reference but may not accurately reflect what they actually do in reality. What we normally see is that the interpreter interprets almost automatically. But as Pym (2014: 1) puts, “the translator is theorizing all the time”, which means that the interpreter will constantly reflect upon their practice, draw experience and internalize the application of translation methods and strategies so as to accelerate the bilingual conversion and improve the quality of translation.

## Conclusion:

Chapter eight discussed why these six norms by considering the kernel theories of the thesis and various contextual factors, qualitatively analyzed the representative samples from the specialized corpora and, reviewed the government interpreters’ own feelings about their interpreting for the Premier’s press conferences.

Based on all the above analyses, it is argued by the researcher that three dialectical relations have been found to coexist in the specialized corpora and are related to the six norms and the inference (ie. the core argument) proposed. The first dialectical relation represents the core argument, which underlines and explains the next two relationships.

Table 8.11 Three dialectical relations

①	Interpreter’s initiative	Interpreter’s adaptation to the context
②	Individuality of strategic selection	Universality of strategic selection
③	Discrepancies from norms	Norms

### *The 1<sup>st</sup> dialectical relationship:*

Through a contrastive analysis on the representative TT-ST pairs in the specialized corpora, it is argued in this thesis that the interpreter’s subjective initiative plays a crucial role in the process of translation, which includes such factors as the interpreter’s professional competence, her general attitude to translation, translation style, values, opinions of the issues discussed and even the physiological and psychological state of the interpreter at the moment of interpreting. It is such initiative that leads to the fact that for a same source text, under the similar context, different government interpreters may offer or tend to offer different interpretations. From the perspective of the contextual adaptation theory (Verschueren, 1999), interlocutors not only have the rights to different ways of expression but also the obligation to adapt to the context. It is maintained by the researcher of the thesis that interpreting is a process in which the interpreter analyzes the actual facts with her subjective thinking. Now that this process involves the human brain, the subjective human thinking determines the diversity and the randomness of the strategic selection.



But, on the other hand, the sample analysis of the six norms boiled down to the argument that the interpreter's strategic selection is essentially determined by contexts, especially the audience's cognitive context (ie. the inference). View from the eco-translatology theory (Hu, 2008; 2011), if the interpreter interpreted at her will while ignoring the source text and the various contexts, she would possibly be eliminated by the eco-system of translation which consists of the Premier, the audience, the conference organizer, the translation office of the Ministry of Foreign Affairs, the mass media and so on. If this was the case, the interpreter would not have been offered the opportunity to interpret for the Premier, let alone for a couple of times. In sum: it is argued by the researcher in the form of the inference that the interpreter does have subjective influences to her selection of translation strategies but all her subjectivity should be constrained by the contexts. This dialectical relation deduced from a descriptive case study of the press conference corpora thus contributes to the existing literature by justifying the interpreter's subjective intervention while also confirming the claims that the interpreter / translator should adapt to the contexts as emphasized by translation theories such as the contextual adaptation theory, eco-translatology theory and so on. So in this sense, this thesis contributes originally to existing theories by for the first time empirically confirmed ET's central claim (cf. Hu, 2008; 2011) that translators may select translation strategies at their discretion but such subjectivity is contextually constrained

#### *The 2<sup>nd</sup> and the 3<sup>rd</sup> relationships:*

The materialistic dialectics claims that "individuality involves universality" (Wu, 1984: 116). The ten press conferences witnessed changes in the journalists who covered the event, the interpreters and even the Premiers. Therefore, it is argued that the ten corpora can be seen as ten individual cases while the six norms represent the universality of the translation strategies for the cultural expressions used by the interpreters (five interpreters) in the Premier's press conferences (two Premiers). These six norms generated on a seven-year combined corpora have been testified against more case studies, including the corpora of other years and from different interpreters, reflecting a high degree of consistency and also proving again what claims in the first dialectical relationship that the interpreter's subjective initiative is within the constraints of contexts.

But, on the other hand, materialistic dialectics also claims (Wu, 1984: 116) "that individuality has its unique characteristics that are excluded in universality". The sample analysis in this thesis indicates that such individuality is manifested in this thesis as the inconsistency of a handful of interpretations with the translation norms, which is claimed to be fundamentally attributed to the display of the interpreter's subjective initiative. Following the descriptive paradigm, the researcher argues that the norms should describe, analyze and explain the selection of the translation strategies from a macro perspective rather than looking for the unique explanation for each and every strategy. Due to the existence of the interpreter's subjective initiative, namely the individuality, it is probable that certain interpretations do not comply with the norms. We must be open-minded to this. So in this sense, these two dialectical relations have empirically proved again a prevalent theoretical claims: translation norms will only be domestically applicable to given translation behaviour under a given context rather than being universally transferable. They will only describe a general tendency of a translation phenomenon rather than mechanic cause and effect (cf. Pym, 2006: 5; Tymoczko, 2007: 155; Katan, 2009: 83).

## **Chapter 9 Major conclusions and implications**

This conclusive chapter will principally summarize how the research aim is achieved and how the key research questions are addressed by focusing on the three keywords of this research: Chinese culture-specific expression, translation strategy and Chinese Premier's press conference. Firstly, a brief overview of the research findings and contributions will be given followed by a summary of the research paradigm, approaches and methods adopted in this thesis to achieve the research aim. Secondly, how the specific research questions related to the Chinese culture-specific expressions and translation strategies are solved will be discussed. Thirdly, research originalities, implications, limitations and outlooks will be further reflected upon.

### **9.1 Research findings and contributions**

The key research findings of this thesis are the six translation norms governing the use of the four translation strategies for the five categories of the Chinese culture-specific expressions illustrated in the Chinese Premier's press conferences. The Chinese culture-specific expression is redefined in this thesis as a Chinese expression that the Premier's press conference interpreter finds difficult, in a short period of time, to find an exactly equivalent and concise expression in English that will also enable the English audience to appreciate the cultural connotation of the Chinese expression. The core argument of this thesis is that interpreters' selection of translation strategies is subject to their subjectivity but more to contexts. The redefinition and categorization of the Chinese cultural expression, the four translation strategies, the six translation norms, the core argument and major research contributions will next be briefly discussed.

Based on a conceptual analysis of the culture-specific expressions in the specialized corpora, they are classified into five categories: historical and social expressions, poems, four-character idioms, cultural metaphors, and aphorisms and adages. Historical and social expressions are expressions that have come into being at a special phase of China's historical and social development. Poems in this thesis refer to the poems in the Chinese literature. Four-character idioms bear fairly strong Chinese cultural characteristics and derive from ancient Chinese literature and classics with their meaning often surpassing the sum of the meaning carried by the (often) four characters. Cultural metaphors refer to metaphors that are somewhat unique for the Chinese culture and are used more naturally than in the English culture. "Aphorisms refer to the words said / written by intellectuals who have attempted to grasp truth from everyday issues and contributed to human development. Adages are aphorisms which have been testified for a long time and which are used sometimes as code of practice for people who would like to maintain certain morals" (Liu, 2010: 1).

The four translation strategies: foreignizing, domesticating, clarifying and omitting represent one of the most original applications of Boase-Beier's claim (2011: 80) that "translation strategies can be converted from translation theories and used to describe and explain translation behavior". The four strategies are thus deduced from the six theories of the theoretical framework of this research, the conference interpreting mode and the logically viable ways to deal with such culture-specific expressions including their source culture from Chinese into English. As emphasized throughout this thesis, the four translation strategies are based upon the research object and aim of this thesis, it is therefore not guaranteed that they are universally transferable. However, it is argued as a key

research implication of this thesis that translation strategies converted from theories are useful to code TT-ST pairs in corpus translation studies because further quantitative and qualitative studies can be carried out through such descriptive categories of translation strategies.

Among the four translation strategies, foreignizing advocates the maximal retention of the source culture and transplantation of the source culture into the target text, ushering the target audience towards the source speaker. In contrast, domesticating advocates the appropriate adaptation of the source culture and a replacement of the cultural expression with the most coherent and natural TL equivalences, leading the source speaker towards the target audience. Both have been converted from CT and named by Venuti (1995/2008). Clarifying exhorts the interpreter to express only the most essential meaning of the culture-specific expression plainly and pithily, unfettered from the SL forms, drawing closer the source speaker and the target audience as well as filtering away the source cultural features. Its rationale is the hypothesis of deverbalization, the cornerstone of ITT, the first and one of the most influential theories in Interpreting Studies (cf. Seleskovitch, 1978; Lederer, 2003: 12; Diriker, 2008: 211; Munday, 2012: 98; Pym, 2014: 19). Omitting is a strategy with which the interpreter dismisses the whole culture-specific expression when it does not affect communication if translated or not. Under some other circumstances such as when it is difficult to find equivalent expressions (i.e. domesticating) or inconvenient to make further clarifications (i.e. clarifying), the interpreter can also use the strategy, which derives theoretically from the relativity of equivalence and the existence of untranslatability. DFET theoretically supports it (Nida, 1964: 164; Toury, 1995: 37; Boase-Beier, 2011: 30; Sun, 2012: 16).

As a descriptive-explanatory case study, the primary findings are the six translation norms of how the four translation strategies are used for the Chinese cultural expressions in the Premier's press conference as follows:

**Translation Norm One:** Foreignizing and clarifying are the two translation strategies that will be used the most frequently while domesticating and omitting will be used much less frequently.

**Translation Norm Two:** Historical and social expressions will often adopt the clarifying strategy but hardly the omitting strategy.

**Translation Norm Three:** Poems will often adopt the foreignizing strategy but hardly the omitting strategy.

**Translation Norm Four:** Aphorisms and adages will often adopt the foreignizing strategy but hardly the domesticating strategy.

**Translation Norm Five:** Foreignizing and clarifying are most frequently collocated with the other strategies (including each other). Almost in each collocation, there is foreignizing and / or clarifying.

**Translation Norm Six:** The omitting strategy is hardly used alone but jointly with the other strategies.

Based on the six translation norms, the core argument of this thesis is: the interpreters' selection

of translation strategies is subject more to contexts than to their subjectivity.

These six translation norms and the core argument are identified on the basis of a descriptive case study of the ten video recordings of the Premier's press conferences (2004 to 2013). These videos are "representative and typical" (Williams and Chesterman, 2002: 92-94) because they represent the nature, operation and recent development of the conference which has been held fifteen times by 2013 since its advent in 1998. The conferences before 2003 have not been studied because not all the video / audio recordings are available and research fault line may occur if fragmentary data are used. Therefore, the ten latest conferences in a row out of a total of fifteen (by 2013) ensure the validity and representativeness of the data selected.

Following a conceptual / contrastive analysis of the ten corpora of the press conference, all the Chinese cultural expressions and corresponding translation strategies used were identified. More importantly, the correlations between the five categories of the cultural expressions and the four translation strategies, i.e. the six translation norms, were generalized and validated through corpus analysis, which essentially addressed the research aim of finding how the Chinese cultural expressions are interpreted by the Premier's interpreters in the press conference. Admittedly, in certain year's press conferences, certain categories of cultural expressions were not much used or on the whole the omitting strategy was not frequently used. But the entire data analysis is based on the ten press conference corpora built on a detailed transcription of the video recordings with nothing added or deleted. Moreover, the six translation norms and the core argument of this thesis are only "domestic rather than universal" (Katan, 2009: 83), being only applicable to the Chinese Premier's press conference. So in this sense, the size of the sample is sufficient to generalize such norms and argument which are reliable findings drawn from such valid, representative and typical data of the press conference.

It can be seen that none of the six translation norms takes an authoritative / absolute tone, which reflects and confirms a theoretical claim held by most descriptivists, culturalists and deconstructivists that translation norms will be only domestically applied to a given translation phenomenon in a given context instead of being universally transferable. They will only describe a general tendency of a translation act rather than mechanic cause and effect (e.g. Tymoczko, 2007: 155; Katan, 2009: 83). Intrinsically speaking, this is because meaning that is centered on by Translation Studies is per se changeable with myriad variables, resulting into "the indeterminacy of meaning and instability of equivalence" (Toury, 1995: 174; Baker, 2011: 6; Marinetti, 2011: 26; Pym, 2014: 86). The change of even one variable may lead to a corresponding change of translation strategies. So in this sense, the translation strategies and corresponding norms deduced from this thesis are only applicable to the specific research topic.

Additionally, throughout this thesis and well demonstrated by the research findings is a claim that both translation practice and research are not subjectivity-free but demand a strong hermeneutic component. In practical terms, the research findings show that even the same interpreter (Mr. Fei) would interpret the same sentence containing a culture-specific expression in different ways when he was in the conference and when he was interviewed by Chinese media. As for a same cultural expression mentioned at the conference in different years, different government interpreters (Mr. Fei and Ms. Dai) interpreted them in drastically different ways. Translation theorists increasingly abandon the view of translators as neutral code-switchers, in the words of Williams (2013: 118),

which in turn is fundamentally determined by the indeterminacy of meaning: myriad contextual variables plus the translator who is a human being with emotions, values, preferences and so on.

Similarly, most empiricism today are of a less ambitious and more cautious kind, typified by the fact that most descriptivists nowadays will wholeheartedly agree with postmodernists on the basic premise that “descriptive neutrality is just unfeasible” (Halverson, 2010: 382; cf. Tymoczko, 2007: 164; Williams, 2013: 45). Throughout this thesis, from the selection of theories as components of the theoretical framework to the redefinition of the Chinese culture-specific expression, from the deduction of the four translation strategies to the specific quantitative and qualitative procedures, the descriptive-explanatory nature of DTS enables “intuition and interpretivism to have a role to play” (Hatim, 2013: 89) because “the entire process of defining, classifying and analyzing data is a complex interpretive act” (Crisafulli, 2002: 22; Pöchhacker, 2006: 229; Tymoczko, 2007: 166). It is argued in this thesis that to describe and more importantly to explain, one is at the same time to facilitate understanding, comprehension and that is the domain of hermeneutics / interpretivism. Just as the translator needs to interpret the other interlocutors’ meaning, translation researchers, particularly those following the descriptive paradigm, need “to impose a due amount of personal interpretation to describe and explain the data throughout research” (Pöchhacker, 2006: 229).

Compared to previous research, this thesis demonstrates how empiricism and interpretivism can work in tandem for DTS research: one can never overemphasize one while ignoring the other or allow either of the two to go to extremes. When exploring norms centering on the conversion of meaning in humanities, it is argued in this thesis that one must be open-minded, take into account translators’ subjectivity instead of pursuing “the absolute precision advocated by natural science” (cf. Steiner, 1998: 311; Pym, 2006: 5; Lederer, 2010: 14). This calls for a due amount of personal interpretation. On the other hand, interpretivism has to be contained or the research may become too subjective and prescriptive. The research findings of the thesis demonstrate that the best way to contain excessive interpretivism is to validate the hypothetic translation norms with more case studies. As shown in data analysis, all such six translation norms have been testified against new cases, which proves that the entire research process is robust with empiricism and interpretivism well balanced.

In addition to the two theoretical claims above that this research has empirically confirmed, two theoretical originalities are claimed for this thesis. Firstly, the core argument of this thesis that the selection of translation strategies is subject to the interpreter’s subjectivity but more to contexts in the form of an inference proposed on the basis of the six norms has validated ET’s claim that “the interpreter selects translation strategies by adapting to contexts” (Hu, 2008; 2011). Secondly, this research examines in the government press conferences the Chinese cultural expressions that used to be studied primarily in written translation by redefining and recategorizing the Chinese cultural expression according to the nature of the Premier’s press conference.

Methodologically, this thesis also claims two originalities. Firstly, it ingeniously converted kernel theories that constitute the theoretical framework of this thesis into translation strategies that were used as “descriptive categories” (Toury, 1995: 241) to systematically describe and analyze the specialized corpora of the Premier’s press conference, interlinking translation theories at the macro level and translation methods at the micro level. Secondly, the innovative corpus building and coding tactics illustrated in this research not only provide substantial corpora for future

interpreting studies on the Chinese Premier's press conference but also promote the efficiency of corpus-based contrastive analysis, between English and Chinese texts / discourses in particular.

In sum, this thesis claims contribution to literature in terms of theory, methodology and practice. Theoretically, it proposed six translation norms of the use of four translation strategies for the five categories of the Chinese culture-specific expressions in the Chinese Premier's Press Conferences with a core argument that interpreters' selection of translation strategies is subject to subjectivity but more to contexts, which empirically confirms for the first time the Eco-translatology Theory's central claim that an interpreter selects translation strategies by adapting to contexts. Furthermore, as a pioneering study on cultural expressions under a conference interpreting setting, this research increases the explanatory power of relevant translation theories as it spans literary translation and conference interpreting. Methodologically, relevant translation theories were originally converted into four translation strategies used as descriptive categories for corpus-based contrastive analysis, which constitutes an originality in contrast to previous research that teem with researcher-named strategies and confuse translation strategies with translation methods. Additionally, this research contributes ingeniously transcription coding and corpus building tactics, making data analysis not only more systematic but also more accessible to readers who do not know both languages.

The following sections will elaborate on how the research aim and key research questions of this thesis are addressed theoretically and methodologically, focusing on the research keywords of the thesis. The research implications, limitations and prospect will also be further reflected upon.

## **9.2 Achieving the research aim: a methodological purview**

The research aim or in other words the most essential research question of this thesis is how the Chinese culture-specific expressions are interpreted in the Chinese Premier's press conferences, which is underlined by three keywords: culture-specific expression, translation strategy and press conference. As this is a thesis on translation in a given situation, it is natural to study the original texts where the culture-specific expressions occur, the translated texts where translation strategies are used for such culture-specific expressions and the entire Chinese Premier's press conferences.

Moreover, the three keywords are reified by research questions that have been addressed through a descriptive-explanatory case study approach and the contrastive discourse analysis method. The descriptive-explanatory case study approach is argued essential to the research because the very essence of translation, the transfer of meaning or "the achievement of TT-ST equivalence is not defined a priori but profiled through a descriptive process" (Rosa, 2010: 100). To clarify the point further, it is now recognized by a growing number of translation researchers that "meaning is not static or fixed but fluid, abstract, context-dependent and can be interpreted and reinterpreted in numerous ways" (e.g. Tymoczko, 2007: 36; Boase-Beier, 2011: 30; Williams, 2013: 120). Thus, both the culture-specific expressions and translation strategies need to be defined and categorized as they occur in the form of actual utterances under specific contexts.

With regard to this research, both keywords are defined and categorized according to the specific data, working mode, ways to deal with cultural elements from SL to TL and factors intrinsically reflecting the nature of cultural translation in the conference interpreting contexts from Chinese into English.

The corpus-based contrastive discourse analysis method is indispensable to this research which follows the descriptive-explanatory case study approach because translation is essentially transfer of meaning from SL to TL. To discover the translation strategies for a specific translation act, ie. culture-specific expression, it is crucial to compare TT and ST for differences and similarities. It is based on such contrastive / conceptual analysis that the statistic correlations between a specific category of culture-specific expression and ad-hoc translation strategies have been found. Besides, contrastive analysis is essential to explaining why and how the translation strategies work for the culture-specific expressions through qualitative analysis of representative samples from the cases.

Through such descriptive-explanatory case study approach and corpus-based contrastive analysis method, the research aim of this thesis, namely exploring the translation norms which reflect the regularities of how the Chinese cultural expressions are interpreted in the Chinese Premier's press conference has been achieved. Three research procedures outlined in the methodology chapter are crucial to achieving such aim. As mentioned earlier, most such research questions are on the three keywords. The answers to some of the key questions will be summarized as follows with a view of how they would contribute to the existent literature and methodology on this research topic.

The first key research question that stems from the keyword of culture-specific expression is how to define the culture-specific expression in this thesis. Given the nature of the data, ie. the 10-year specialized corpora composed of coded culture-specific expressions and their interpretations, the situational, sociocultural and cognitive contexts of the Chinese Premier's press conferences and, Leppihalme's definition (2010: 126), the culture-specific expression in this thesis is defined as a Chinese expression that the Premier's press conference interpreter finds difficult, in a fairly short period of time, to find an exactly equivalent and concise expression in English which will enable the English audience to appreciate the cultural connotation of the Chinese expression. Compared with definitions of culture-specific expression found in previous research (e.g. Aixelà, 1996: 60; Qiu, 1998; Wang, 1997: 56; Leppihalme, 2010: 126), this new definition contributes to existing literature by redefining culture-specific expressions which usually occur in literary translation in the unusual context of conference interpreting.

To further clarify this point, most previous studies on translation strategies for the culture-specific expressions focused on the stylistic transfer of such literary forms as metaphors, poems, idioms and proses in written language. But so far none of such studies have shed light on culture-specific expressions used under a dynamic conference setting. This may be primarily because "translation of such elegant literary styles is itself an art" (e.g. Steiner, 1998: 294; Berman, 2009; Levý, 2011) which requires time for thinking while in a conference, an interpreter has to select strategies all in a flash in that "both the ST and TT can only be delivered once and there is scant time for thinking between her reception of the ST, conversion of the message and re-expression" (Zhong and Wang, 2010: 7). Such temporal and situational constraints may possibly compromise or even distort the stylistic elegance of a cultural expression, which explains why researchers are more interested in studying these expressions in written translation.

In this new definition, such modifiers as "a short period of time" and "concise" have accentuated the distinctive features of conference interpreting. It is therefore an originality of this research to explore how culture-specific expressions are interpreted instead of translated by fully considering

both their stylistic features and the specific characteristics of conference interpreting.

Just as the culture-specific expression, ie. the first keyword, the discussion of translation strategy has taken full consideration of the data, the nature and aim of this thesis. To put it in starker terms, neither the translation strategies nor the translation norms reflecting / governing the use of these strategies are universally transferable but only applicable to specific translation behaviour in given contexts. The translation strategies for the research aim were deduced from the discussion of the theoretical framework of this thesis, the features of the Premier's press conference setting and the possible ways to interpret the Chinese culture-specific expressions into English.

This theory-to-strategy analytical framework contributes to existing literature by filling the gap of naming translation strategies subjectively without interlinking strategies and theories and by enabling strategies to play their role in data analysis. As reviewed above, previous researchers on translation strategies named and illustrated their idiosyncratic lists of translation strategies using a couple of examples selected from the texts studied without theoretical framework or methodology (e.g. Vinay and Darbelnet, 1958 / 1995; Aixelà, 1996; Qiu, 1998). This type of researcher-named strategies are problematic because it is literally impossible to distinguish one list of strategies from another or to validate the strategies. More problematically, if such strategies were borrowed into this thesis, it would be impossible for this researcher to associate them with the ones actually used by Premier's interpreters. Besides, to convert translation theories into translation strategies can facilitate the corpus-based discourse analysis because the correlations between the cultural expressions and their interpretations can be effectively identified and the norms generalized can be more convincingly explained by those theories.

Therefore, it is argued by this researcher that this original analytical framework not only suffices this thesis but also contributes further to a broad range of DTS case study from literary translation to conference interpreting. As long as a researcher identifies the major theories on the translation phenomenon concerned, s/he can then convert the theories into strategies according to their data as descriptive categories. These strategies then enable them to identify the translation norms in their specific corpus. It is the procedure of how such theory-to-strategy framework was followed in this thesis where four translation strategies were converted from three kernel theories of the theoretical framework.

More specifically, foreignizing advocates the retention and transfer of the source culture into TT. Domesticating advocates replacing the source culture with the most natural TL equivalences. The two translation strategies were named by Venuti (1995/2008) from the cultural turn perspective of Translation Studies. In other words, these two translation strategies are fundamentally concerned with how the cultural elements can be dealt with through translation and have been implemented for millennia as the literal (ie. word-for-word) and liberal (ie. sense-for-sense) strategies. Venuti, a culturalist, successfully converted into foreignizing and domesticating the cultural turn theory that concerns the ways to transfer culture from one language to the other.

One of the originalities of the thesis is the deduction of the clarifying and omitting strategies from the interpretive theory of translation and the dynamic formal equivalence theory and, using them together with foreignizing and domesticating as the descriptive categories in data analysis. Before this research, "most studies on the translation of culture-specific expressions were teeming with a



host of the researcher-named translation methods” (e.g. Aixelà, 1996: 60; Qiu, 1998; Wang, 1997: 56). The primary problem is the naming of translation methods according to myriads of contexts, text types and translators / interpreters from radically different specialized areas, is multifarious, disorderly, incoherent, capricious and idiosyncratic (cf. 3.6; Molina & Albir, 2002: 509-511, van Doorslaer, 2007: 217-233).

So it is argued in this thesis that it is necessary to code the TT-ST pairs, namely to systematically describe what specific translation strategies are taken for a certain cultural expression, with such four translation strategies converted directly from translation theories. In this way, the specialized corpora can be analyzed contrastively for further quantitative and qualitative findings. Besides, as aforementioned, the four translation strategies were deduced by considering all the possible ways to deal with the source cultural elements of the culture-specific expressions: retaining, replacing, explaining or deleting them. It is also important, as the first originality of the thesis has illustrated, to fully consider the conference interpreting contexts, which was demonstrated by the proposal of clarifying and omitting that have taken into account the situational constraints and the cognitive needs of the target audience.

### **9.3 Core argument and its theoretical reflections**

With the four translation strategies coding the TT-ST pairs, quantitative research is carried out for the correlations between the different categories of cultural expressions and different translation strategies, which has led to the generalization of the hypothetic translation norms. Altogether six translation norms for the research aim have been generated and testified against more case studies before being explained qualitatively with typical sample analysis. The core argument on the basis of the translation norms is that the selection of translation strategies is subject to the interpreter’s subjectivity but more to contexts. It is argued that the research findings have confirmed through descriptive case studies three theoretical points claimed by translation theorists, one of which has not yet been empirically validated until this thesis.

Firstly, the translation norms only reflect a general tendency of specific translation behaviour in a given context rather than the universally applicable cause-and-effect precision (cf. Pym, 2006: 5; Tymoczko, 2007: 166; Katan, 2009: 83), which is the first theoretical claim the thesis confirmed. The underlying reason for this is the indeterminacy of meaning and the instability of equivalence. (cf. Toury, 1995: 174; Baker, 2011: 6; Marinetti, 2011: 26; Pym, 2014: 86). Meaning, as is argued, is not definitely fixed in a text but is shaped and reshaped by a wide range of changing contextual and personal factors. Thus, any TT-ST equivalence need to be considered with all the textual and contextual variables. In terms of the research topic of this thesis, it is impossible to consider the numerous variables which may influence the selection of translation strategies as “the conference interpreter does sometimes make the translation choices in a flash and subconsciously because all the related techniques are somewhat internalized” (Lederer, 2003: 31). Moreover, the interpreter’s preferences, values, general attitudes towards the issue interpreted and many other idiosyncratic factors may influence her strategic selection.

So through large-scale case studies, the translation norms for this research aim can only predict in normal situations in the future, interpreters may interpret the Chinese culture-specific expressions following such regularities. But the transferability of such norms is confined because with regard

to other translation behavior, the speakers, audiences, conference topics, languages involved and various contexts may drastically differ from those of the Chinese Premier's press conferences, let alone applying such norms to translation acts of a different nature such as drama translation, audiovisual translation and so on.

Secondly, it is argued (particularly the inference) that the interpreter's subjective initiative plays a crucial role in the process of interpreting but the sample analysis of the six norms boiled down to an argument that the interpreter's selection of translation strategies is principally determined by contexts, especially the target audience's cognitive context. This point has on one hand confirmed the claim that "interpreters' subjectivity is inevitably instilled in the interpreting process as shown by the variability of linguistic choices they can make for the same ST" (cf. Quine, 1969; Aixelà, 1996: 65; Verschueren, 1999: 59; Williams, 2013: 106; Pym, 2014: 1). It has empirically proved a central claim of the Eco-translatology Theory, a seminal translation theory initiated by a Chinese scholar that "if the interpreter interpreted at her free will while ignoring the ST and contexts, she would possibly be eliminated by the eco-system of translation" (cf. Hu, 2008; 2011) which in this thesis consists of the Premier, the audience, the conference organizer, the Translation Department of the Ministry of Foreign Affairs, the mass media and so forth. Evidently, reciprocity is achieved between translation theory (ie. ET) and translation practice (ie. the research topic of this thesis) as the theory has been used as an interpretive instrument for data analysis and the research findings have empirically confirmed the theory.

Thirdly, it is argued throughout this thesis that like translation practice, translation research is not subjectivity-free but requires a strong hermeneutic component, which has echoed the claim by an increasing number of "culturalist, descriptivist and deconstructionist theorists" (e.g. Crisafulli, 2002: 32-33; Tymoczko, 2007: 164; Halverson, 2010: 382; Williams, 2013: 45). It is argued such interpretive / hermeneutic component is especially essential to descriptive-explanatory translation research. From the theoretical viewpoint, it is manifested in the cultural turn theory (cf. Marinetti, 2011: 26) and the interpretive theory of translation (cf. Pöchhacker, 2010: 153) and many other seminal translation theories in the world. With regard to the thesis itself, a due amount of personal interpretation has been imposed on from the conceptualization of key concepts, the use of certain theories, the deduction of the four translation strategies, to the selection, categorization and final interpretation of data.

The appeal for the hermeneutic / interpretivist component in DTS may incur two questions: one is how the researcher's subjectivity can be contained and the other is if subjectivity is allowed, why ethnographic surveys such as questionnaire and interview have not been considered in the thesis.

The first question has been addressed by establishing a solid theoretical framework encompassing six kernel translation theories, which is a form of theory triangulation involving "the use of more than one theoretical scheme in the interpretation of a research phenomenon" (Dezin, 2006; Napier, 2013: 143). Additionally, as the hypothetic translation norms have been testified against a host of representative cases, it is argued that following the empirical spirit of DTS, the research is largely objective in that the researcher did "let the data speak" (Heigham and Croker, 2009: 191).

Such ethnographic surveys as questionnaire and interview have been excluded because surveying interpreters who have not interpreted the Premier's press conferences would actually be following

“the roundly-criticized PTS, namely evaluating subjectively what translation strategies are proper, or whether a translation is good or not” (e.g. Toury, 1995: 2; Simon, 1996: 137; Chesterman, 2006: 2; Xie, 2007: 16; Munday, 2012: 297). It is maintained in this research that eliciting prescriptive comments from inexperienced informants in a de-contextualized manner: not the interpreter who served the press in real-time contexts where the communication takes place would only generate idiosyncratic and illogic feedback that would impair “the ecological validity” argued for by a host of interpreting theorists and practitioners (e.g. Gile, 2012: 74; Li and Tang, 2012: 21; Wang, 2012: 94). To put it in simple terms, the respondents are not these interpreters who served the Premier’s press conferences; they are not interviewed or questioned in real-time contexts; they are reading the ST rather than listening to it. Most importantly, “it would be rather difficult, if not impossible, to associate such multifarious, subjective, random, idiosyncratic, biased, contradictory elicitations with the translation strategies actually used in the press conference” (cf. Toury, 1995: 65; Kalina, 2012: 135), let alone generating any trustworthy or testable translation norms simply because it is impossible to validate their evaluations.

#### **9.4 Research limitations, implications and outlooks**

Admittedly, one of the primary limitations of this research is that the researcher has no access to the Premier, the press conference interpreters and the journalists shortly after the press conference given the political sensitivity and national security of the Premier’s press conference. Otherwise, it might facilitate the achievement of the research aim to a greater extent. But even excluding the factor of no access to the Premier and the press interpreters and supposing that the researcher was permitted to interview the journalists shortly after the press; it is argued that the effectiveness of such interview would still not be guaranteed. Three reasons apply. Firstly, these journalists are not necessarily bilinguals. Even so, secondly, what they are more concerned about are valuable news clues rather than how a culture-specific expression is interpreted. Thirdly, it would be imaginably difficult for them to recall every cultural expression and its interpretation that has impressed them, let alone giving effective feedback from the viewpoint of a professional interpreter or interpreting theorist after a press conference that normally lasts two to three hours.

Despite that, in order to offset the inaccessibility to on-site observation and follow-up interviews, not only ten unrevised full-length conference video recordings but also extratextual resources of the press conference were collected. The video recordings are seen as an “indirect observation” of the conference (Pöhhacker, 2004: 64) and the extratextual resources serve as a mutual validation with the contrastive TT-ST pair analysis (cf. Tymoczko, 2007: 158-159; 5.2).

It is argued that the research findings of this thesis will have three major implications on practice, theory and methodology respectively. To begin with the practical implication, the findings will hopefully inform the Chinese authorities to publicize more efficiently Chinese culture to the outside world. On one hand, the Chinese Premier’s press conference is a spotlight showcase of China’s economy, politics, society, culture, international relations and so on. So studying such an important stage for China-World communication and exploring the translation norms as well as strategies for Chinese culture-specific expressions occurred in the conference will “facilitate discovery of and solution to the problems in translation practice” (Mu, 2012: 10). Such culture-specific expressions used by the Premier represent a type of cultural output, namely publicizing China’s culture and showing its soft power to the outside world, as discussed in this

thesis (3.1.2). In this sense, the interpreter designated by MFA needs to take the SL forms of the cultural expressions seriously, as evidenced by the findings of the six translation norms that the use of foreignizing strategy far outnumbered that of domesticating. On the other hand, it is crucial to facilitate the press conference by enabling the target audience to easily understand these cultural expressions once the interpretation is given. From this aspect, the research findings have indicated a high use frequency of clarifying strategy.

Therefore, it is significant to explore how the practical translation problem of interpreting cultural expressions can be addressed by MFA interpreters in a press conference that is hosted annually by top Chinese Government with the Chinese Premier and (sometimes) Vice Premiers as the keynote speakers who take questions and give answers on the spot. Alongside the press conference, many other initiatives are proactively taken by the Chinese Government and NGOs to push China's soft power as well as culture to the rest of the world (cf. Xie, 2012; 2014) such as the establishment of the Confucius Institute around the globe. A growing number of Chinese scholars from the areas of Translation Studies, Comparative Literature, Language and Cultural Policy, Politics and so on are "advocating vehemently the export of Chinese cultural / literary works to the outside world" (e.g. Gao and Xu, 2010; Hu, 2013; Wang and Xie, 2013; Xu, 2014) so as to directly make such works better known and accepted by other countries and indirectly enhance China's overall image in the global arena as it continues to rise economically and politically.

Secondly, both the research process and findings demonstrate that translation theories are crucial to research on translation practice which in turn will facilitate theoretical development. As for the research process, the four translation strategies used to code, describe and analyze the specialized corpora of the press conference are in effect converted from the translation theories designated as the kernel theories for this thesis. Besides, the six translation theories are interpretive instruments for data analysis, as Tymoczko put (2007: 146) "theories can be used to interpret data". Likewise, the descriptive-explanatory power of each of the six theories is enhanced because they are used in synergy in this thesis for their complementarities. The translation theories that normally focus on either literary translation (ie. CT) or conference interpreting (ie. ITT) are used in each other's area in this research, which will facilitate the development / application of all these theories. In terms of the research findings, the six translation theories are indispensable to the deduction of the four translation strategies and the discovery of the six translation norms, based on which, the argument of this thesis has empirically confirmed certain theoretical claims, particularly ET's central claim. Thus, the synergy of translation theory and practice has been fully demonstrated in this thesis.

Thirdly, the creative corpus building and coding tactics illustrated in this thesis not only provide substantial corpora for future interpreting studies on Chinese Premier's press conference but also increase the efficiency of corpus-based TT-ST contrastive analysis, between English and Chinese texts / discourses in particular. Besides "such standard components as TT-ST pairs of a bilingual parallel corpus that allow the strategies employed by the translators to be investigated" (cf. Kenny, 2001; 2011; Wang, 2012), this research designs new ingredients in the form of coding labels. For example, "category" defines which category a particular cultural expression fits into; "translation strategies" defines which translation strategies the interpreter has adopted for a particular cultural expression (see 6.1). "Literal translation" and "explanation" inform the English readers ignorant of the Chinese language of the literal and metaphorical meaning of a particular expression so that they will better appreciate the corpus analysis in this thesis and why certain strategies are used for

this expression. Additionally, different colors, numbers, underlines and parentheses are employed for clarification, emphasis, supplement of information and so on. With such well-coded corpus, it is convenient to carry out purposive quantitative and qualitative analysis. Therefore, it contributes to the existing methodology of Corpus-based Translation Studies by offering a more detailed and systematic toolkit for transcription coding and corpus building.

In prospect, the procedures and findings of this thesis can be further developed in terms of theory, empirical data and methodology. As for theoretical development, this thesis has further improved DTS with the application of translation strategies converted from translation theories to code and analyze texts. So further research on the relations between DTS, especially translation norms and translation strategies can be carried out through descriptive case studies of other translation acts.

Additionally, the core argument of this thesis that the selection of translation strategies is subject to the interpreter's subjectivity but more to context can be further verified with mock case studies involving experimental, observational and ethnographic methods. More specifically, professional interpreters invited for this study will be divided into three groups: the first acting as speakers; the second as interpreters; the third as target audience. Their roles are rotatable to ensure the research validity. Controlled contextual variables such as laughter triggered by jokes, time urgency, hostile atmosphere due to disagreement, lethargic and distractive audience and so on are intentionally but unexpectedly (not by all the participants) set in. The entire process will be video-recorded and the three groups of participants will be interviewed by researchers firstly separately and secondly in a focus group but both immediately after the experiment. It is believed that such study will generate findings to see if this core argument can be further applied to other interpreting settings.

With regard to the empirical data, as all the decadal press conference video recordings have been transcribed with the complete TT-ST corpus built, it is practical in the future to study interpreting with the same corpora from different perspectives. For example, critical discourse analysis can be carried out on the interpretations with an obviously ideological characteristic, such as the dictions on the subtle relations between China's Mainland and Taiwan, the proper names for the disputed territories between China and Japan and so forth. In this sense, unlike this thesis which focuses on cultural translation, the same corpus is studied for the relations between translation and politics.

As for methodological application, the corpus building and coding tactics developed in this thesis are fairly suitable to research on the Chinese-English language combination and therefore can be further applied to translation studies on Chinese culture-specific expressions in many other kinds of translation phenomena. For instance, there is a growing number of TV / online programs which publicize Chinese culture, history, geography and so on in China, which are dubbed with Chinese but with English scripts synchronically shown at the bottom line of the screen. Such programs are teeming with cultural expressions, so it will be interesting to study how they are translated on the screen. In other words, this would be a subtitling translation research with a particular interest in the Chinese cultural expressions. Just as the MFA interpreters are constrained by time to interpret such difficult expressions, the primary problem with subtitling translation is "the co-existence of the sound and the vision channels, which restricts the procedures open to the translator" (Munday, 2012: 269). With the corpus building and coding tactics developed in this thesis, it is argued that research aims such as this audiovisual translation project will be achievable.

Among all the theoretical and methodological implications on future research, it is argued that the theory-to-strategy analytical framework originally used in this thesis will capture the attention of other translation researchers. This framework has filled the gap of the researcher-named strategies which are multifarious, subjective, idiosyncratic and difficult to distinguish / validate. By linking theories and strategies (descriptive categories of DTS), the framework enables future researchers to integrate their theoretical and methodological framework. The strategies then serve as stepping stones for the researchers to reach the translation norms concerning their particular case study and representatives of relevant theories which can later be used in their research to interpret why such norms exist. Besides descriptive research, this framework can even assist applied and pedagogical study on student interpreters / translators by encouraging trainees to spontaneously associate any translation problem they encounter with solutions inspired by translation theories. As Pym (2014: 1) argues, “translators are theorizing all the time”. Without theories, the strategies or solutions we use are more often than not based upon our own experience just as ancient people would count a day between sunrise and sunset. Conversely, with the awareness of interconnecting every time a translation problem to translation theory, student interpreters will grow from the myopia of text to a panorama of context, reflexively integrating translation theory with their own practice.

In sum, this thesis following DTS and the corpus-based contrastive discourse analysis explored how the Chinese cultural expressions were interpreted in the Chinese Premier’s press conference, with the primary findings of six translation norms governing the use of four translation strategies for the five categories of the Chinese culture-specific expressions in the conferences from 2004 to 2013. Based on the findings, the core argument of this thesis was proposed as an inference, which is the interpreters’ selection of translation strategies is subject to subjectivity but more to context.

It is argued that this thesis makes original contribution to existing literature in terms of translation theory and methodology. Theoretically, the core argument empirically confirmed for the first time ET’s central claim that translators may select translation strategies at their discretion but such subjectivity / discretion is contextually constrained. Additionally, this research offers a new theoretical dimension by studying cultural expressions in the conference interpreting setting. With regard to methodology, this thesis improves the operability of DTS as a methodological paradigm by initiating the conversion of translation theories into translation strategies, with which the texts were more efficiently coded and analyzed. Besides, the creative transcription coding and corpus building tactics developed in this thesis dramatically facilitated the readers who do not know both languages to understand the corpus data analysis. So it is argued that this thesis will inspire future contrastive discourse analysis in Translation Studies.

In conclusion, this thesis has successfully achieved its research aim with original contributions to existing literature. In prospect, the procedures and findings of this thesis can be further developed in terms of theory, empirical data and methodology. In particular, the theoretical-methodological originalities of this thesis such as the use of translation strategies as descriptive categories and the corpus building and coding skills will inspire more and deeper descriptive case studies on cultural translation. It is believed by the researcher at the conclusion of this thesis that the deeper one gets into this area, the more one feels is within reach and eager to know: a constant cycle of questions and potential paths to answers.

## **Appendix:**

**Bilingual Parallel Specialized Corpora of Culture-specific Expressions 2004-2013**

## Specialized Corpus 2004

Source Text A	Target Text B
<p><b>1A 温家宝:</b> 我还要向关心中国<b>建设事业</b>的国际友人表示感谢。</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: the cause of construction</p>	<p><b>1B Wen:</b> So here I also would like to express my thanks to international friends who are showing interest and support to the <b>development</b> of China.</p> <p>Translation strategies: clarifying</p>
<p><b>2A 温家宝:</b>我想起两位伟人的诗:一位是毛泽东主席的“<b>雄关漫道真如铁,而今迈步从头越</b>”;一位是屈原的“<b>路漫漫其修远兮,吾将上下而求索</b>”。</p> <p>Category: poems (B)</p> <p>Explanation: China led by the Communist Party will take an uphill battle in national development with an indomitable will.</p>	<p><b>2B Wen:</b> So here I would like to give two quotations of poems written by two great men. The first quotation is from Chairman Mao. He wrote in a poem: “<b>The strong pass of the enemy is like a wall of iron, yet with firm strides, we are conquering its summit</b>!”. And the other is from the ancient poet Qu Yuan: “<b>My journey is long and winding; I will keep on exploring my way far and wide</b>”.</p> <p>Translation strategies: foreignizing</p>
<p><b>3A 温家宝:</b> “<b>安不忘危,治不忘乱</b>”,要有忧患意识,看到前进中存在的困难和问题。</p> <p>Category: aphorisms and adages (E)</p>	<p><b>3B Wen:</b> <b>In security, we should never forget about the dangers and in times of peace, we should always be alert to the potentials for chaos.</b> That is to say we should always keep high alert and on guard against potential risks and problems and clearly understand the various difficulties and problems that may crop up in our way ahead.</p> <p>Translation strategies: foreignizing</p>
<p><b>4A 新华社记者:</b> 另外我同时还注意到,您对<b>三农问题</b>非常关注。</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: the three agricultural questions</p>	<p><b>4B Xinhua News Agency:</b> I also noticed your personal interest on the <b>questions relating to agriculture, the rural areas and farmers.</b></p> <p>Translation strategies: clarifying</p>
<p><b>5A 新华社记者:</b> 如果群众有了困难得不到解决,可能选择<b>上访和信访</b>,请问您怎么看群众上访的问题?</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: visiting upward or visiting by mail</p>	<p><b>5B Xinhua News Agency:</b> Sometimes they encounter problems and grievances that they cannot resolve by themselves. Their last recourse is <b>to petition to higher authorities or visit these higher authorities.</b> I wonder how do you look at this social phenomenon.</p> <p>Translation strategies: clarifying</p>
<p><b>6A 温家宝:</b> 去年在这里我曾经把社会主义比作大海,“<b>海不辞水,故能成其大</b>”,就是说社会主义只有吸收世界一切先进的文明成果才能使自己不断发展。今天我在这里又想把社会主义比作高山,“<b>山不辞石,故其成为高</b>”。社会主义只有不断地调整和完善自己,才能进步。</p>	<p><b>6B Wen:</b> I think it was in this room last year that I compared socialism with a big ocean. <b>The ocean never turns away streams, so it becomes wide and deep</b><sup>1</sup>. That means that socialism can only develop itself by drawing upon all the fine fruits of advanced human civilization. Today I would like to make a further</p>



<p>Category: aphorisms and adages (E)</p> <p>Explanation: the two adages emphasize accumulation, learning from others and constant self-improvement.</p>	<p>comparison of socialism to a high mountain. The mountain never turns away stones, so it becomes towering and strong<sup>2</sup>. That means that socialism can only make progress by constant self-improvement and self-readjustment.</p> <p>Translation strategies: foreignizing</p>
<p><b>7A 温家宝:</b> ...把三个代表重要思想与马列主义、毛泽东思想和邓小平理论一起作为我们党和国家的指导思想。</p> <p>Category: historical and social expressions (A)</p> <p>Explanation: the “three represents”, namely the Communist Party of China must always represent the development trend of China’s advanced productive forces, represent the orientation of China’s advanced culture and represent the fundamental interests of the overwhelming majority of the Chinese people</p>	<p><b>7B Wen:</b> ...established the important thought of the “three represents” together with Marxism, Leninism, Mao Zedong Thought and Deng Xiaoping Theory as the guiding ideology of the whole party and country.</p> <p>Translation strategies: foreignizing</p>
<p><b>8A 温家宝:</b> 明年是《马关条约》签署 110 周年，这里我想起了 1896 年 4 月 17 日，一位台湾诗人几乎是用血和泪写的 28 个字的诗，他的名字叫丘逢甲，是台湾彰化人。他说：“春愁难遣强看山，往事惊心泪欲潸。四百万人同一哭，去年今日割台湾<sup>1</sup>”。我还想引用一位台湾著名的乡土文学家钟理和的诗。他说：“原乡人的血，必定要返回原乡，才会停止沸腾<sup>2</sup>”。</p> <p>Category: poems (B)</p> <p>Explanation: the two poems illustrate the great sorrow felt by the Taiwanese at the cession of Taiwan.</p>	<p><b>8B Wen:</b> Next year marks the 110<sup>th</sup> anniversary of the <i>Treaty of Shimonoseki</i>. This reminded me of a poem composed of 28 characters, written by a poet from Taiwan with blood and tears on the day of April 17<sup>th</sup> 1896. The poet was named Qiu Fengjia. He was from Zhanghua, Taiwan. His wrote: “On such a nice spring day, my heart was so heavy with sadness. So I went out sightseeing in the mountain, however, my mind always goes back to this day last year when 4 million people on Taiwan cried the same tears of sorrow when Taiwan was ceded<sup>1</sup>”. And I also want to quote from another very famous literary figure on Taiwan, an indigenous writer named Zhong Lihe. He wrote: “Only when the blood of the native son flows back to his native place will it stop boiling<sup>2</sup>”.</p> <p>Translation strategies: foreignizing</p>
<p><b>9A 温家宝:</b> 今年是农历甲申年。</p> <p>Category: historical and social expressions (A)</p> <p>Explanation: “甲申”is a term of the ancient Chinese calendar that is seldom used nowadays.</p>	<p><b>9B Wen:</b> This year, according to the Chinese chronology, happens to be the year of Jiashen.</p> <p>Translation strategies: foreignizing + clarifying</p>
<p><b>10A 温家宝:</b> 60 年过去了，我们党许多同志经受住了考验，但却也有人没有经受住考验，在糖衣炮弹面前倒下了。</p> <p>Category: historical and social expressions (A)</p> <p>Explanation: invented by Mao Zedong in 1949</p>	<p><b>10B Wen:</b> Sixty years have passed, many members of our party have stood this test, but some failed and some succumbed to the sugar-coated bomb shells.</p> <p>Translation strategies: foreignizing</p>

<p><b>11A 温家宝:</b> 我已郑重向全国人民代表大会做出保证, 要坚决查处违法违纪案件, 坚决处理贪污腐败分子, 坚决纠正各种不正之风。</p> <p>Category: traditional (four-character) idioms (C)</p> <p>Literal translation: an unrighteous ethos</p>	<p><b>11B Wen:</b> I made the solemn commitment in front of NPC session that we will firmly investigate into and punish all cases of breaking laws and regulations. We will firmly deal with and punish corrupt officials. We will make firm efforts to reverse the unhealthy conducts on the part of officials.</p> <p>Translation strategies: clarifying</p>
<p><b>12A 温家宝:</b> 我说中印两国友好的时间有 2000 多年, 可以说占 99.9%, 两国的冲突的只有两年的时间, 不到 0.1%。即使这个冲突, 也可以化干戈为玉帛。</p> <p>Category: traditional (four-character) idioms (C)</p> <p>Literal translation: to turn <i>gān</i> and <i>gē</i> (two ancient Chinese weapons) into jade and silk (commodities)</p>	<p><b>12B Wen:</b> I told him that the duration of time when China and India enjoyed friendly relations stretched 2,000 years, or 99.9% of total of our interactions. In terms of conflicts, the conflicts between our two countries only lasted two years, or less than 0.01% of total time of our interactions. Even in the case of conflicts, we could always beat swords into ploughs.</p> <p>Translation strategies: domesticating</p>
<p><b>13A 温家宝:</b> 这次改革对于我们来讲, 叫做背水一战, 只能成功, 不能失败。</p> <p>Category: traditional (four-character) idioms (C)</p> <p>Literal translation: to fight with one's back to the river</p>	<p><b>13B Wen:</b> This reform for us is a make-or-break reform and success is the only acceptable option.</p> <p>Translation strategies: domesticating</p>
<p><b>14A 温家宝:</b> 所以日本领导人应当恪守三个政治文件, 做到以史为鉴, 面向未来。</p> <p>Category: aphorisms and adages (E)</p> <p>Literal translation: to take history as a mirror</p>	<p><b>14B Wen:</b> We hope that the Japanese leaders will strictly abide by the three China-Japan political documents and can truly draw lessons from history and look forward to the future.</p> <p>Translation strategies: clarifying</p>

Notes (same with the following corpora):

Red coding: the Chinese culture-specific expression

Blue coding: the interpreter's interpretation of the Chinese culture-specific expression in the press conference

Purple coding: ①the category that the Chinese culture-specific expression belongs to;  
②the translation strategies used for the Chinese culture-specific expression

Green coding: literal translation or explanation of the Chinese culture-specific expression

The five categories of the Chinese culture-specific expressions:

- A: historical and social expressions;
- B: poems;
- C: traditional (four-character) idioms;
- D: cultural metaphors;
- E: aphorisms and adages

## Specialized Corpus 2005

Source Text A	Target Text B
<p><b>1A 温家宝:</b> 大会顺利结束了,但是我们面前的路是不平坦的,要保持头脑的冷静,形势稍好,尤须兢慎。<u>居安思危,思则有备,有备无患。</u></p> <p>Category: aphorisms and adages (E)</p> <p>Literal translation: in security, we must be mindful of risks; with such awareness, we will be prepared; if we are prepared, we will be secure.</p>	<p><b>1B Wen:</b> Now the session of the NPC is over. Yet the road ahead could be rather bumpy. <u>We must be mindful of potential perils and get fully prepared for the worst.</u> We must be sober-minded, cautious and prudent, especially when the situation is getting a little better.</p> <p>Translation strategies: clarifying</p>
<p><b>2A 温家宝:</b> 过去两年,我们在经济上遭遇了一场遭遇战。<u>我们及时、果断地采取了宏观调控的措施,打了一套“组合拳”。</u></p> <p>Category: cultural metaphors (D)</p> <p>Literal translation: we have timely and decisively adopted macro control measures, exercising a set of “<u>combination blows</u>”.</p>	<p><b>2B Wen:</b> In the past a couple of years, we have been facing a battle upfront in terms of economic development. <u>To fight this battle, we have combined “a series of policies”.</u></p> <p>Translation strategies: omitting + clarifying</p>
<p><b>3A 温家宝:</b> 但是,我们丝毫不可松懈,<u>摆在我们面前的形势,如同逆水行舟,不进则退。</u></p> <p>Category: aphorisms and adages (E)</p>	<p><b>3B Wen:</b> Now we mustn’t slacken our efforts in the slightest way. <u>The situation we are facing now is like going upstream. If we don’t forge ahead, we will simply fall back.</u></p> <p>Translation strategies: foreignizing</p>
<p><b>4A 温家宝:</b><u>行百里者半九十<sup>1</sup></u>,绝不能半途而废<sup>2</sup>。</p> <p>Category<sup>1</sup>: aphorisms and adages (E)</p> <p>Category<sup>2</sup>: traditional (four-character) idioms (C)</p> <p>Literal translation<sup>2</sup>: to give up halfway</p>	<p><b>4B Wen:</b> <u>If the journey is 100 miles, traveling 90 is only half of it<sup>1</sup>.</u> We mustn’t stop...we mustn’t waste our previous efforts<sup>2</sup>.</p> <p>Translation strategies<sup>1</sup>: foreignizing</p> <p>Translation strategies<sup>2</sup>: clarifying</p>
<p><b>5A 美国彭博新闻社记者:</b> 解决<u>三农问题</u>是您最大的愿望。</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: the three agricultural questions</p>	<p><b>5B Bloomberg:</b> To address <u>problems facing agriculture, rural areas and farmers</u> is top on your agenda.</p> <p>Translation strategies: clarifying</p>
<p><b>6A 台湾年代电视台记者:</b> 我们知道在国内各个城市呢有很多很多的台商在这里做生意,甚至是<u>安身立命</u>。</p> <p>Category: traditional (four-character) idioms (C)</p> <p>Literal translation: to settle down and get on with one’s (spiritual) pursuit</p>	<p><b>6B Taiwan Eranews:</b> Moreover, there are many business people from Taiwan, living in cities on the mainland, <u>either doing business or they have already settled down.</u></p> <p>Translation strategies: foreignizing + clarifying</p>
<p><b>7A 温家宝:</b> ...鼓励和推进经济的合作和<u>直接三通</u>...</p> <p>Category: historical and social expressions (A)</p>	<p><b>7B Wen:</b> ...encouraging and facilitating economic cooperation, including <u>three direct links</u>...</p>

<p>Explanation: the “three links”, namely direct postal, airline and trade links between mainland and Taiwan.</p> <p><b>8A 温家宝:</b> 中国的改革不是一年的时间,而是长久的任务。但是有些问题早改比晚改好,否则<b>积重难返</b>。</p> <p>Category: traditional (four-character) idioms (C)</p> <p>Explanation: Confirmed habits / problems are hard to get rid of.</p>	<p>Translation strategies: foreignizing</p> <p><b>8B Wen:</b> Reform is not a task for any single year; it is going to be a long-term task. And in many cases, with regard to reform, sooner is better than later. Otherwise the problems would become too entrenched to unravel.</p> <p>Translation strategies: foreignizing</p>
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### Specialized Corpus 2006

Source Text A	Target Text B
<p><b>1A 温家宝:</b> 思所以危则安, 思所以乱则治, 思所以亡则存。</p> <p>Category: aphorisms and adages (E)</p>	<p><b>1B Wen:</b> To think about why danger looms will ensure one’s security; to think about why chaos occurs will ensure one’s peace; and to think about why a country falls will ensure one’s survival.</p> <p>Translation strategies: foreignizing</p>
<p><b>2A 农民日报社:</b> 中央也一直非常重视<b>三农问题</b>。</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: the three agricultural questions</p>	<p><b>2B Farmer’s Daily:</b> The central authorities of this country have all long attached importance to the rural, the agricultural and farmers’ issues.</p> <p>Translation strategies: clarifying</p>
<p><b>3A 温家宝:</b> ...促进农村的<b>小康</b>和农业的现代化...</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: little wealth</p> <p>Explanation: a sufficiently wealthy social condition proposed by ancient Chinese</p>	<p><b>3B Wen:</b> ...to facilitate the efforts to build a society of moderate prosperity in the countryside and modernize China’s agricultural sector.</p> <p>Translation strategies: clarifying</p>
<p><b>4A 温家宝:</b> ...加强农业和农村建设是一着“<b>活棋</b>”, 这一步<b>棋</b>走好了, 就能够带动内需和消费。</p> <p>Category: cultural metaphors (D)</p> <p>Literal translation: a live (Chinese) chess piece (=棋)</p> <p>Explanation: the moving of a certain chess piece that enhances the possibilities for the player to win or take further steps that are conducive to success</p>	<p><b>4B Wen:</b> ...we need to strengthen the development of the countryside and agriculture. This is a key and very significant step because if we can properly take this step, it will go a long way towards boosting domestic demand and consumption in the country.</p> <p>Translation strategies: clarifying</p>
<p><b>5A 温家宝:</b> 中国有一句古话, 叫做“<b>得道者多助, 失道者寡助</b>”。</p> <p>Category: aphorisms and adages (E)</p>	<p><b>5B Wen:</b> As an old Chinese saying goes that a just cause enjoys abundant support, while an unjust one finds little support.</p> <p>Translation strategies: foreignizing</p>

<p><b>6A 温家宝:</b> 台湾当局领导人<b>数典忘祖<sup>1</sup></b>, 妄图割断中华民族的血脉, 切断两岸同胞的<b>骨肉联系<sup>2</sup></b>。</p> <p>Category<sup>1</sup>: traditional (four-character) idioms (C) Category<sup>2</sup>: historical and social expressions (A) Literal translation<sup>1</sup>: while enumerating the historical facts, (one) is ignorant of his own ancestors. Literal translation<sup>2</sup>: the bone-and-flesh ties</p> <p><b>7A 温家宝:</b> ...尤其是义务教育; 提出了从今年起实行<b>“两免一补”</b>的政策...</p> <p>Category: historical and social expressions (A) Literal translation: two exemptions and one subsidy</p>	<p><b>6B Wen:</b> The leader of the Taiwan authorities is <b>forgetting his own roots<sup>1</sup></b> and attempted to cut off the blood ties of the Chinese nation and <b>the ties of kinship<sup>2</sup></b> between the compatriots on both sides of the Taiwan Straits.</p> <p>Translation strategies<sup>1</sup>: clarifying Translation strategies<sup>2</sup>: domesticating</p> <p><b>7B Wen:</b> ...particularly the compulsory education we know starting from this year that the government is going <b>to exempt the tuition and miscellaneous fees for the rural poor students receiving compulsory education</b>. And government is also going <b>to give subsidies to the students attending the boarding schools from poor families</b>.</p> <p>Translation strategies: clarifying</p>
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### Specialized Corpus 2007

Source Text A	Target Text B
<p><b>1A 温家宝:</b> 我还是用<b>毛笔<sup>1</sup></b>亲笔给孩子们回了信, 鼓励他们<b>茁壮成长<sup>2</sup></b>。</p> <p>Category<sup>1</sup>: historical and social expressions (A) Category<sup>2</sup>: traditional (four-character) idioms (C) Literal translation<sup>1</sup>: a hairy pen</p>	<p><b>1B Wen:</b> I still took time out to use <b>a traditional Chinese writing tool, the Chinese brush<sup>1</sup></b>, to write a letter to him or her. And in that letter, I encouraged the child <b>to grow in an all-round and sound manner<sup>2</sup></b>.</p> <p>Translation strategies<sup>1</sup>: clarifying Translation strategies<sup>2</sup>: foreignizing</p>
<p><b>2A 温家宝:</b> 我很注意这件事情, 立即写了批语。我说, 关系孩子们健康的事情应该重视, <b>有关部门</b>要认真研究。</p> <p>Category: historical and social expressions (A) Literal translation: the relevant departments</p>	<p><b>2B Wen:</b> I take it very seriously. I immediately wrote inscriptions to <b>the competent authorities</b>. I wrote that anything that concerns the health of children are important. And we need to pay attention to this matter.</p> <p>Translation strategies: clarifying</p>
<p><b>3A 温家宝:</b> 民生问题涉及人们的<b>衣食住行</b>。</p> <p>Category: historical and social expressions (A) Explanation: the basic necessities of life</p>	<p><b>3B Wen:</b> I think to resolve the people's well-being; this issue actually involves efforts concerning people's <b>clothing, food, housing and transportation</b>.</p> <p>Translation strategies: foreignizing</p>
<p><b>4A 温家宝:</b> 日中啊, 是<b>一衣带水的邻邦<sup>1</sup></b>。中国有一句话: <b>“召远在修近, 闭祸在除怨<sup>2</sup>。”</b>这是管子的话。</p> <p>Category<sup>1</sup>: traditional (four-character) idioms (C) Category<sup>2</sup>: aphorisms and adages (E)</p>	<p><b>4B Wen:</b> China and Japan are <b>geographically close neighbors facing each other across a very shallow strip of water<sup>1</sup></b>. As an old Chinese saying goes, actually this was said by the famous ancient Chinese philosopher Kuan-Tzu, <b>to win friends from afar, one</b></p>

<p>Literal translation<sup>1</sup>: a strip of water as narrow as a slim belt on the clothes (of the ancient Chinese)</p> <p><b>5A 温家宝:</b> 我们要坚持三个文件的精神, <b>以史为鉴</b>, 面向未来。  Category: aphorisms and adages (E)  Explanation: to draw lessons from history</p> <p><b>6A 温家宝:</b> 台海两岸和平发展是大势所趋, 是任何人无法改变的。<b>“沉舟侧畔千帆过, 病树前头万木春。”</b>  Category: poems (B)  Explanation: metaphorically, this poetic line refers to the constant development of everything despite twists and turns.</p> <p><b>7A 温家宝:</b> 让每个干部和领导者懂得<b>“水能载舟, 亦能覆舟”</b>。  Category: aphorisms and adages (E)  Explanation: it is an analogy between the power of water and that of people.</p> <p><b>8A 温家宝:</b> 中央政府坚定不移地贯彻执行<b>一国两制、港人治港</b>的方针。  Category: historical and social expressions (A)  Explanation: two systems, namely the socialist system on the mainland and the capitalist system on HKSAR</p> <p><b>9A 温家宝:</b> <b>紫荆花</b>盛开了。今年花儿红, 明年花更好!  Category: cultural metaphors (D)  Explanation: The bauhinia is the symbol of HKSAR; red is an auspicious color in China.</p> <p><b>10A 温家宝:</b> <b>“名为平治无事, 而实有不测之忧”</b>。中国经济存在的最大问题依然是<b>不稳定、不平衡、不协调、不可持续的结构性问题</b>。  Category: aphorisms and adages (E)  Explanation: Be vigilant on potential risks and perils even in peace and stability.</p>	<p>needs to have good relations with his close neighbors; to avoid adversity, one needs to try to ease animosity<sup>2</sup>.</p> <p>Translation strategies<sup>1</sup>: clarifying  Translation strategies<sup>2</sup>: foreignizing</p> <p><b>5B Wen:</b> We need to remain committed to the spirit of the three documents, <b>take history as a mirror</b>, to guide the future growth of our relations.  Translation strategies: foreignizing</p> <p><b>6B Wen:</b> I think to develop peaceful relations and facilitate growth on both sides of the Taiwan Straits, it's a historical trend that no one can block. And this trend cannot be changed whether you like it or not. <b>As an old Chinese poem goes that a thousand sails pass by the wrecked ship, and ten thousand saplings actually shoot up beyond the withered tree.</b>  Translation strategies: foreignizing</p> <p><b>7B Wen:</b> We need to help our cadres and officials understand this moral that <b>while water can carry a boat, it can also overturn it.</b>  Translation strategies: foreignizing</p> <p><b>8B Wen:</b> The central government of China has unswervingly implemented the policy of <b>one country, two systems; Hong Kong people administering Hong Kong</b> in a high degree of autonomy.  Translation strategies: foreignizing</p> <p><b>9B Wen:</b> <b>The bauhinia is in full bloom. The red bauhinia is very beautiful this year. It will be even more beautiful next year.</b>  Translation strategies: foreignizing + clarifying</p> <p><b>10B Wen:</b> As an old Chinese saying goes: <b>as a country appears to be peaceful and stable may have hidden crises</b>. As for the major problems plaguing China's economy, I think they are as follows: unstable, unbalanced and uncoordinated and unsustainable development.  Translation strategies: foreignizing</p>
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## Specialized Corpus 2008

Source Text A	Target Text B
<p><b>1A 温家宝:</b> 我们还有两位新任副总理,一位是张德江,一位是王岐山,他们都是曾经担任过“<b>地方大员</b>”。</p> <p>Category: historical and social expressions (A)            Literal translation: high-ranking local officials            Explanation: these officials were directly appointed by the Central Government in ancient China</p>	<p><b>1B Wen:</b> And we have two more new vice premier, Mr. Zhang Dejiang and Mr. Wang Qishan, and they used to <b>be in charge of major provinces and municipalities</b>.</p> <p>Translation strategies: clarifying</p>
<p><b>2A 香港凤凰卫视:</b> 5年前,大家都想知道,至今也还不知道,当时新任总理的您经历了“非典”,当时您的<b>心路历程</b>。</p> <p>Category: historical and social expressions (A)            Literal translation: the journey of heart            Explanation: the life journey along which one's mind gets matured</p>	<p><b>2B Hong Kong Phoenix TV:</b> Five years ago, there was a crisis caused by the SARS epidemic. And we...at the time, we very much wanted to know and we still do not know that what was <b>the state of mind</b> of you, Mr. Premier, and during the crisis.</p> <p>Translation strategies: clarifying</p>
<p><b>3A 温家宝:</b> 五年已经过去了,“<b>行事见于当时,是非公于后世</b>”。历史是人民创造的,也是人民书写的。</p> <p>Category: aphorisms and adages (E)            Literal translation: what one has done is witnessed at that moment but will be judged for right or wrong by future generations.</p>	<p><b>3B Wen:</b> Five years has passed. <b>What one does now will be fairly judged by history</b>. History is created by people and written by the people.</p> <p>Translation strategies: clarifying</p>
<p><b>4A 温家宝:</b> 五年前,我曾面对大家立过誓言:“<b>苟利国家生死以,岂因祸福避趋之<sup>1</sup></b>”。我今天还想加上一句话,就是“<b>天变不足畏,祖宗不足法,人言不足恤<sup>2</sup></b>”。</p> <p>Category<sup>1</sup>: poems (B)            Category<sup>2</sup>: aphorisms and adages (E)</p>	<p><b>4B Wen:</b> Five years ago, in front of a similar audience, I made a promise, and which is also my motto that: <b>one should uphold his country's interest with his life. He should not do things just to pursue personal gains and he should not evade responsibilities for fear of personal loss<sup>1</sup></b>. Today, I would like to add a few more lines: <b>one should not fear changes under the heaven. And one should not blindly follow old conventions. And one should not be deterred by complaints of others<sup>2</sup></b>.</p> <p>Translation strategies: foreignizing</p>
<p><b>5A 温家宝:</b> 第四,要<b>加强社会主义精神文明建设</b>。</p> <p>Category: historical and social expressions (A)            Literal translation: to strengthen the construction of the socialist spiritual civilization            Explanation: aimed at developing educational, cultural and ethical programs</p>	<p><b>5B Wen:</b> No.4, we also need <b>to promote the development of cultural programs and raise the ethical standards</b> of this nation.</p> <p>Translation strategies: clarifying</p>

<p><b>6A 温家宝:</b> 我常常一边看网,脑子里就想一段话,就是“<b>民之所忧,我之所思;民之所思,我之所行</b>”。</p> <p>Category: aphorisms and adages (E)</p> <p><b>7A 温家宝:</b> 当地政府和<b>有关部门</b>依照宪法和法律,采取十分克制的态度,迅速地平息了这起事件,维护了拉萨以至西藏各族人民的利益。</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: relevant departments</p> <p><b>8A 温家宝:</b> 未来的 5 年是中国实现<b>小康</b>的关键时期,我们充满机遇和希望,但也面临着困难和艰险。</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: little health</p> <p>Explanation: a sufficiently wealthy social condition proposed by ancient Chinese</p> <p><b>9A 台湾工商时报:</b> ...大陆有没有可能去<b>开一条投资的直通车</b>,到台湾的股市和房市,来提振台湾的资本市场?</p> <p>Category: cultural metaphors (D)</p> <p>Literal translation: to run a non-stop investment train</p> <p><b>10A 温家宝:</b> 我是一个爱国主义者,我脑子里总是在想,“<b>一中国梦、万古下泉诗</b>”<sup>1</sup>。“<b>度尽劫波兄弟在,相逢一见泯恩仇</b>”<sup>2</sup>。我们将继续扩大同台湾经贸交流的范围...</p> <p>Category : poems (B)</p> <p>Explanation<sup>1</sup>: <i>Xià Quán</i> is another patriotic poem cited by the poet of this ancient poetic line which was cited by Mr. Wen. It is therefore a “poem” in a poem.</p> <p><b>11A 温家宝:</b> 所谓在奥运会之前抓捕异见人士,纯属<b>无中生有</b>,完全是不存在的。</p> <p>Category: traditional (four-character) idioms (C)</p> <p>Literal translation: to make something out of nothing</p> <p>Explanation: this is a traditional four-character idiom</p>	<p><b>6B Wen:</b> And sometimes, when I was surfing on the Internet, I was also pondering over the following lines: <b>what people are concerned about is what preoccupies my mind and what preoccupies the minds of the people is what I need to address.</b></p> <p>Translation strategies: foreignizing</p> <p><b>7B Wen:</b> The local government and <b>competent departments</b> have been in strict keeping with the constitution and laws, exercised extreme restraint and they have taken prompt measures to quell the situation and protected the interests of the people in Lhasa and in Tibet.</p> <p>Translation strategies: clarifying</p> <p><b>8B Wen:</b> I believed that the next 5 years is a crucial stage for China to build <b>a moderately prosperous society</b>. And in this process we have a lot of opportunities and promises and at the same time, we also face difficulties and challenges.</p> <p>Translation strategies: clarifying</p> <p><b>9B Taiwan Commercial Times:</b> ...will it be possible for the Mainland to consider policies that will <b>enable direct investment</b> from the Mainland in the capital and housing market in Taiwan to boost the development of Taiwan’s capital market?</p> <p>Translation strategies: clarifying</p> <p><b>10B Wen:</b> I’m a patriot, and I’m always thinking about this line, that <b>we have all longed to see a reunified China and this is reflected in the old poem “Xià Quán” shared by all our people in this country</b><sup>1</sup>. As the lines of a poem go, that <b>we remain brothers after all the vicissitudes, let's forgo our old grudges when smiling we meet again</b><sup>2</sup>. And we are willing to expand the range and scope of our business ties and trade with Taiwan...</p> <p>Translation strategies: foreignizing</p> <p><b>11B Wen:</b> As for the critics’ view that, er, China is trying to increase its efforts to arrest dissidents before the Olympic Games, I think such kind of accusations <b>are totally unfounded</b>. There’s no such question at all.</p> <p>Translation strategies: clarifying</p>
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<p>that involves a couple of meanings, but primarily it means a sheer fabrication of rumors.</p> <p><b>12A 温家宝:</b> 第二, 要使政府的工作在阳光下运行, 这就需要公开、透明。 Category: cultural metaphors (D) Literal translation: to enable the government work to operate in the sunshine</p> <p><b>13A 温家宝:</b> 我和我在座的同事们都懂得一个道理: 只有把人民放在心上, 人民才能让你坐在台上。 Category: cultural metaphors (D) Literal translation: Only by putting people in heart can people allow you to sit at the podium. Explanation: The podium here refers not only to the one where the Premier and other officials sit, but also the reign over the country.</p> <p><b>14A 彭博社:</b> 在 97 年、98 年亚洲金融风暴的时候, 人民币并没有放开, 给亚洲这个地区下了一个定心丸。 Category: cultural metaphors (D) Literal translation: pills used by heart disease patients Explanation: metaphorically, something capable of setting one's minds at ease or soothing one's nerves</p> <p><b>15A 温家宝:</b> 我一直很重视这两句话: 一句话来自《诗经》, 一句话来自《诗品》, 就是“周虽旧邦, 其命维新<sup>1</sup>”, “如将不尽, 以古为新<sup>2</sup>”。 Category : poems (B) Explanation<sup>1</sup>: The ancient state Zhou used to be ruled by the Shang Dynasty (1600-1046 BC). But when the Shang Dynasty became too corrupt and tyrant, Zhou took the lead to overthrow it, establishing the Zhou Dynasty (1046-256 BC). It is the first time in China's history that a dynasty is ended by military revolution. So this poetic line underlines that China's civilization grows by innovation, reform and revolution. Literal translation<sup>2</sup>: To achieve perpetuity, innovate on the past. Explanation<sup>2</sup>: this line inspired painters to observe the nature more closely so as to produce more ingenious works even for the same scenic spots that have been painted by many others. It alludes to the importance of innovation, nowadays.</p>	<p><b>12B Wen:</b> No.2, the government should do its work in the open that calls for transparency and openness. Translation strategies: clarifying</p> <p><b>13B Wen:</b> I think all my colleagues sitting at this podium and I myself are perfectly aware of one thing that only when you hold people dear in your hearts, will the people support you in the office. Translation strategies: foreignizing + clarifying</p> <p><b>14B Bloomberg News:</b> And we recall that in the year 1997 and 1998, during the Asian financial crisis, China has been a quite reassuring force to the Asian-Pacific economies by not devaluing the RMB. Translation strategies: clarifying</p> <p><b>15B Wen:</b> I, myself, value greatly the following two lines quoted from the songs of poem, quoted from the <i>Book of Songs</i> and book by the name of the <i>Character of Poems</i>. One is that “Although Zhou was an ancient state it had a reform mission<sup>1</sup>”, the other is that “only innovation could ensure the growth by vitality of a nation<sup>2</sup>”. Translation strategies<sup>1</sup>: foreignizing Translation strategies<sup>2</sup>: clarifying</p>
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## Specialized Corpus 2009

Source Text A	Target Text B
<p><b>1A 温家宝:</b> 莫道今年春将尽, 明年春色倍还人。我期待着明年中国和世界都会变得更好。</p> <p>Category: poems (B)</p>	<p><b>1B Wen:</b> Do not regret that the spring is departing; come next year as it will be twice as enchanting. I very much hope to see that next year in China and in the whole world people will be better off.</p> <p>Translation strategies: foreignizing</p>
<p><b>2A 温家宝:</b> 这四项是互相联系、不可分割的整体, 它体现了我们计划的长远结合...远近结合和标本兼治。</p> <p>Category: traditional (four-character) idioms (C)</p> <p>Explanation: this idiom originates from the traditional Chinese medicine which advocates not only relieving the symptoms but also eradicating the root causes of the diseases.</p>	<p><b>2B Wen:</b> These four aspects of the plan are interrelated with one another: they form an integral whole that can be divided from one another. This also shows that this plan is aimed at addressing both the short-time needs and long-term needs and addressing not only the symptoms but also the root causes.</p> <p>Translation strategies: foreignizing</p>
<p><b>3A 温家宝:</b> 我深知这场金融危机任何国家都不可独善其身<sup>1</sup>, 克服困难也不能脱离国际经济的影响。但是我们懂得一个道理, 那就是乞火莫若取燧<sup>2</sup>, 就是你想乞求得到火, 不如自己去寻找打火的燧石; 寄汲莫若凿井<sup>3</sup>, 就是说你想得到水不如自己去凿井。</p> <p>Category<sup>1</sup>: traditional (four-character) idioms (C)</p> <p>Category<sup>2</sup>: aphorisms and adages (E)</p> <p>Category<sup>3</sup>: aphorisms and adages (E)</p> <p>Literal translation<sup>1</sup>: to improve oneself alone</p> <p>Explanation<sup>1</sup>: this idiom has two meanings. No.1, one should improve on his own integrity in a community where the moral tone is low; No.2, one should take good care of himself alone without considering others.</p>	<p><b>3B Wen:</b> We know full well that no country in today's world can stay immune to the negative impact of the international financial crisis<sup>1</sup> and we cannot overcome the difficulties of the crisis out of the context of the international economic difficulties. But we know full well that we would better fetch a flint than beg for lightwood<sup>2</sup> and we would better dig a well ourselves than beg for water from others<sup>3</sup>.</p> <p>Translation strategies<sup>1</sup>: clarifying</p> <p>Translation strategies<sup>2</sup>: foreignizing</p> <p>Translation strategies<sup>3</sup>: foreignizing</p>
<p><b>4A 温家宝:</b> 如果真正把握得好, 措施得当, 而且实施及时、果断、有力, 我真希望中国经济能早一天复苏。那时, 中国的经济经历一场困难的考验, 将会显示出更强大的生命力。有些事情正像你所说的, 山重水复疑无路, 柳暗花明又一村。</p> <p>Category: poems (B)</p> <p>Literal translation: When hills bend, streams wind and pathway seems to end, past dark willows and flowers in bloom lies another village.</p>	<p><b>4B Wen:</b> If we can manage the situation well, take the right steps and implement the measures promptly and resolutely, I really hope that we would be able to walk out of the shadow of the financial crisis at the early date. After we standing the difficult trial, I believe the Chinese economy will display even stronger vitality. Just as you said, I think I can also give another line to the effect that after encountering all kinds of difficulties and experiencing all kinds of hardships, at the end of the day we will see light at the end of tunnel.</p> <p>Translation strategies: clarifying + domesticating</p>

<p><b>5A 温家宝:</b> 如果大家查一查 1987 年在美国达赖喇嘛发表的“西藏五点和平计划”和在 1988 年在法国斯特拉斯堡发表的“七点补充建议”，那里都明确讲到，需要中国军队和军事设施撤离西藏，要立即制止汉人，就是他所说的中国人迁入藏区，已经进入的要撤离。<b>白纸黑字<sup>1</sup></b>，<b>达赖喇嘛要纠正是可以的，但是要赖(deny)是赖不掉的<sup>2</sup></b>。</p> <p>Category<sup>1</sup>: traditional (four-character) idioms (C)</p> <p>Category<sup>2</sup>: a quip (a special case for study)</p> <p>Literal translation<sup>1</sup>: something written on white paper in black ink</p> <p>Explanation<sup>2</sup>: The Chinese name of Dalai is “达赖” while “赖” in Chinese happens to mean that someone is deliberately dishonest and denies what he has said or done. So the Premier was using a quip to denounce that Dalai was denying what he had proposed in late 1980s by saying humorously “要赖是赖不掉的”. By saying this, not only Dalai’s inconsistency in words is condemned, but also his name in the view of Mr. Wen alludes to deception and dishonest (as 赖 in Chinese). This ironic quip won applaud and laughter from the Chinese audience but pitifully it is tremendously hard to interpret this effect succinctly at the conference.</p>	<p><b>5B Wen:</b> You may refer to the Five Point Proposal made by Dalai on Peace in Tibet in the United States back in 1987 or the Seven Point Supplementary Proposal he made in Strasbourg, France in 1988. In those proposals, he made it very clear that he calls on the central government of China to withdraw the troops from Tibet and to remove the military installations. He also calls on the immediate stopping of the movement of Han ethnic groups into Tibet. As for those Han ethnic groups who already live in Tibet, he asked for them to leave. <b>These are all written words on paper<sup>1</sup></b>. Of course, <b>Dalai (赖) may change his course, but he can never deny (赖) what he already said<sup>2</sup></b>.</p> <p>Translation strategies<sup>1</sup>: clarifying</p> <p>Translation strategies<sup>2</sup>: clarifying + omitting</p>
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### Specialized Corpus 2010

Source Text A	Target Text B
<p><b>1A 温家宝:</b> 今后几年，道路依然不平坦，甚至充满<b>荆棘</b>。</p> <p>Category: cultural metaphors (D)</p> <p>Literal translation: thistles and thorns</p> <p><b>2A 温家宝:</b> 我们要坚定信心。<b>华山再高，顶有过路</b>。解决困难唯一的办法出路和希望在于我们自己的努力。</p> <p>Category: aphorisms and adages (E)</p> <p>Literal translation: No matter how high the Mountain Hua is, one can always ascend to its top.</p> <p>Explanation: Mountain Hua is one of the five sacred mountains in China.</p> <p><b>3A 温家宝:</b> 我深深地爱着我的国家，没有一片土地让我这样深情和激动。没有一条河流让我这样沉思</p>	<p><b>1B Wen:</b> The road ahead is not a smooth one; it may be full of <b>twists and turns</b>.</p> <p>Translation strategies: domesticating</p> <p><b>2B Wen:</b> We must reinforce our confidence. <b>No matter how high the mountain is, one can always ascend to its top</b>. In the face of the various difficulties, our only answer, only solution and only hope lie in the efforts of ourselves.</p> <p>Translation strategies: foreignizing + omitting</p> <p><b>3B Wen:</b> I have deep love for this country; I love every inch of its land; I love every river that flows on</p>

<p>和起伏。亦余心之所善兮，虽九死而其尤未悔，我将以此明志，做好今后三年的工作。</p> <p>Category: poems (B)</p> <p>Explanation: “九死”literally means “nine deaths”. But it was interpreted as “a thousand deaths” because in ancient China “nine” refers to quite a large amount.</p> <p><b>4A 温家宝:</b> 我们主张自由贸易，因为自由贸易不仅使经济像活水一样流动，而且给人们带来和谐和平。</p> <p>Category: cultural metaphors (D)</p> <p>Literal translation: because free trade not only enables the economy to flow as <u>flowing water</u> (=活水)</p> <p><b>5A 温家宝:</b> 虽然中国有一句古语，人或加讪，心无疵兮。但是毕竟你还给了我一个澄清真相的机会，因此，我首先应该感谢你。</p> <p>Category: aphorisms and adages (E)</p> <p><b>6A 温家宝:</b> 在哥本哈根会议遇到困难，许多国家领导人准备打道回府的时候，我坚持同各方斡旋，与各国共同努力，最终达成了哥本哈根协议。</p> <p>Category: historical and social expressions (A)</p> <p>Explanation: this phrase originates from ancient China to describe a scenario where the local lords or officials had their men clear the roads and lead the way when they returned to their residential mansions. Nowadays it simply means one is going home or going back.</p> <p><b>7A 温家宝:</b> 为什么总拿中国做文章？我至今不明白。</p> <p>Category: historical and social expressions (A)</p> <p>Explanation: “做文章”literally means writing an essay but it can extend to the meaning of making an issue of something or making a fuss about something.</p> <p><b>8A 温家宝:</b> 在元朝有一位画家叫黄公望，他画了一幅著名的《富春江居图》，79岁完成，完成以后不久就去世了。几百年来，这幅画辗转流失，但现在我知道，一半放在杭州博物馆，一半放在台湾故宫院，我希望两幅画什么时候能<u>合</u> (reunion) 成一幅画。画是如此，人何以堪。</p>	<p>this piece of earth with deep passion and deep affection. For the ideal that I hold dear to my heart, I would not regret <u>a thousand deaths</u> to die. With this strong commitment, I will continue to devote myself to my work in the next three years.</p> <p>Translation strategies: foreignizing + domesticating</p> <p><b>4B Wen:</b> We call for a free trade because we are of the view that free trade will help keep the economy going and will also bring peace and harmony to the people.</p> <p>Translation strategies: clarifying + omitting</p> <p><b>5B Wen:</b> As a Chinese proverb goes: my conscience stays untainted in spite of the rumors and slanders from the outside. But I still want to thank you for giving me an opportunity to clear up what actually happened in Copenhagen.</p> <p>Translation strategies: foreignizing</p> <p><b>6B Wen:</b> I did not give up the efforts and continued with my consultations with leaders from other countries when the Copenhagen Conference went into serious difficulty, and leaders of some delegations were even being getting prepared to leave Copenhagen. China works with other countries attending the Copenhagen Conference, and with joint efforts we have made the Copenhagen Accord possible.</p> <p>Translation strategies: clarifying</p> <p><b>7B Wen:</b> It still baffles me why some people keep trying to make an issue about China.</p> <p>Translation strategies: clarifying</p> <p><b>8B Wen:</b> There was a painter by the name of Huang Gongwang in Yuan Dynasty in China, and he had a famous painting of the scenery by the river of Fuchun. He completed the painting of this piece of work at the age of 79, and he passed away shortly after he completed painting this picture. For hundreds of</p>
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<p>Category: cultural metaphors (D)</p> <p>Literal translation: The painting is like this; how will people remain indifferent?</p> <p>Explanation: The Chinese greatly value the concept of “合” (reunion). The Premier wished to see the reunion of the two halves of this ancient Chinese painting that are kept respectively on Mainland and Taiwan. This also symbolizes a wish for China’s reunification at an early date.</p> <p>9A 温家宝: 比如, 在应对金融危机当中, 我们实行了一系列刺激经济的政策: 家电下乡、汽车以旧换新...</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: home appliances going down to the countryside</p> <p>10A 温家宝: 中美关系是我们最重要的外交关系, 它不仅关系两国和两国人民的根本利益, 在一定意义上也超过了两国的范围。“不畏浮云遮望眼, 只因身在最高层。”我们应该从这样的高度来把握两国关系。</p> <p>Category: poems (B)</p>	<p>years, this painting changed hands a lot of times. But I know that now half of this painting is kept in the museum in Hangzhou and the other half is in the museum in Taiwan. I hope that one day soon the two pieces of the painting <u>can be whole again</u> (合), and I cherish the same wish not only for the painting but also for people on both sides of the Straits.</p> <p>Translation strategies: clarifying</p> <p>9B Wen: For example, we have introduced a series of stimulus measures to tackle the financial crisis. These measures include the program of <u>subsidizing the sales of home appliances in China’s rural areas</u> and the trade-in of second-hand automobiles with new ones in China’s rural areas.</p> <p>Translation strategies: clarifying</p> <p>10B Wen: For China, its relations with United States are the most bilateral relationship. This relationship not only concerns the fundamental interests of the two countries and the two peoples. In a sense, China-US relationship has already gone beyond a bilateral scope. As a Chinese poem reads, “<u>We have no fear of the clouds that may block our sight as we are already at the top of the height</u>”. It is from such a prospective that we should manage China-US relationship.</p> <p>Translation strategies: foreignizing</p>
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### Specialized Corpus 2011

Source Text A	Target Text B
<p>1A 温家宝: 刚刚结束的全国人民代表大会通过了政府工作报告和“十二五”规划纲要。</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: the twelve five plan</p> <p>2A 温家宝: 我的任期还有两年, 我深知这两年的工作啊, 不比任何一年要轻松。“政如农工, 日夜思之, 思其始, 而成其终”。</p> <p>Category: aphorisms and adages (E)</p> <p>Explanation: an analogy between governing a country and tendering a farmland</p>	<p>1B Wen: The just concluded session of the National People’s Congress adopted the government work report and the outline of <u>the 12<sup>th</sup> five-year plan</u>.</p> <p>Translation strategies: clarifying</p> <p>2B Wen: There are two years left in my term of office. I know full well that my work in the next two years will not be any...will not be easier than any of the previous years. <u>I do my job as diligently as a farmer tends to his field. I have it on my mind day and night. I work for a thorough planning from the start</u></p>



<p><b>3A 温家宝:</b> 经济发展速度、就业与通货膨胀三者之间有密切的联系。经济发展速度高, 就业人数就会多, 但通胀的压力也会大。经济发展速度低, 就业人数少, 但很容易使经济走向衰退。我们必须在这两条道路当中走出一条光明的路...</p> <p>Category: cultural metaphors (D)</p> <p>Literal translation: we must blaze a bright trail between the two paths</p> <p><b>4A 香港有线电视台:</b> 另外呢, 就是现在有人说呢香港已经逐渐在消失它的传统优势, 已经没有独立的能力去应对区域竞争, 所以迫使中央这一次要出手, 您怎么看待这个说法?</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: to take actions with one's hands</p> <p><b>5A 温家宝:</b> 我想在这里再一次强调, 我们将坚持一国两制的方针, 认真执行港人治港、高度自治...</p> <p>Category: historical and social expressions (A)</p> <p>Explanation: two systems, namely the socialist system on the mainland and the capitalist system on HKSAR</p> <p><b>6A 温家宝:</b> 通货膨胀就像一只老虎, 如果放出来就很难再关进去。</p> <p>Category: cultural metaphors (D)</p> <p><b>7A 温家宝:</b> 第三, 加强地方政府的责任, 无论是物价和房价, 地方都要切实负起责任来。也就是说“米袋子”<sup>1</sup>省长负责制, “菜篮子”<sup>2</sup>市长负责制...</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation<sup>1</sup>: a rice bag</p> <p>Literal translation<sup>2</sup>: a vegetable basket</p> <p><b>8A 温家宝:</b> 我认为改革是历史永恒的主题。政治</p>	<p>and I'm determined to carry it through to a successful land.</p> <p>Translation strategies: foreignizing</p> <p><b>3B Wen:</b> The speed of economic growth, employment and inflation leads three aspects closely interconnected. A high growth speed will bring more jobs, but at the same time increase inflationary pressure; and a low growth speed will mean fewer jobs but it is also likely to cause economic recession. We must strike a right balance between these two and ensure a bright future for China's economic development.</p> <p>Translation strategies: clarifying</p> <p><b>4B Hong Kong Cable TV:</b> Some people argue that Hong Kong is losing its traditional advantage and is also unable to cope with regional competition on its own. And that is why the central government felt compelled to draw up the plan for Hong Kong's development. I would like to ask what is your view on this?</p> <p>Translation strategies: clarifying</p> <p><b>5B Wen:</b> Here, I would like to emphasize that we will adhere to the principle of “one country two systems, the Hong Kong people administering Hong Kong and a high degree of autonomy”.</p> <p>Translation strategies: foreignizing</p> <p><b>6B Wen:</b> Inflation is like a tiger: once set free it will be very difficult to bring the tiger back into its cage.</p> <p>Translation strategies: foreignizing</p> <p><b>7B Wen:</b> ...third, we must intensify the responsibility of local governments' abilities in these aspects. The local governments must assume their due responsibilities for controlling consumer and housing prices. That include the governors of provinces will take responsibility for the supply of staple foods<sup>1</sup> and the mayor will be responsible for the supply of vegetables<sup>2</sup>.</p> <p>Translation strategies: clarifying</p> <p><b>8B Wen:</b> I believe reform is an eternal theme of</p>
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<p>体制改革与经济体制改革应该协调推进，这是因为世界上一切事物不会是亘古不变<sup>1</sup>的。欲将不尽，与古为新<sup>2</sup>啊。只有不断地改革，党和国家才会充满生机和活力。</p> <p>Category<sup>1</sup>: traditional (four-character) idioms (C) Category<sup>2</sup>: poems (B)</p> <p>Literal translation<sup>1</sup>: no change since time immemorial Literal translation<sup>2</sup>: To achieve perpetuity, innovate on the past.</p> <p>Explanation<sup>2</sup>: this line inspired painters to observe the nature more closely so as to produce more ingenious works even for the same scenic spots that have been painted by many others. It alludes to the importance of innovation, nowadays.</p> <p><b>9A 中央电视台：</b>但是我们也听到有一些民营企业认为，政府对非公经济的支持是雷声大、雨点小，实际的过程当中有很多民间投资还会面临有形的或者无形的障碍，似乎这个“玻璃门”的现象并没有得到有效解决。</p> <p>Category<sup>1</sup>: traditional (four-character) idioms (C) Category<sup>2</sup>: cultural metaphors (D)</p> <p>Explanation<sup>1</sup>: this idiom metaphorically means “much said but little done” in English. Explanation<sup>2</sup>: this phrase metaphorically refers to the economic phenomena that some favourable policies are seemingly available but are actually unreachable.</p>	<p>history. Political restructuring and economic restructuring should be advanced in a coordinated way. Nothing in this world stays immutable<sup>1</sup> and it is only with reform that we can ensure continuous existence and growth<sup>2</sup>. It is only with reform that our party and country will enjoy continuous vigor and vitality.</p> <p>Translation strategies<sup>1</sup>: clarifying Translation strategies<sup>2</sup>: clarifying</p> <p><b>9B CCTV:</b> However, it is also the view of some privately run enterprises in China that they have heard loud thunders but seen few rain drops in terms of the central government’s support for the nonpublic sector or much said but little done. And those businesses still face a lot of visible or invisible obstacles in their operation and the problem of the so-called “glass door” has not been well addressed.</p> <p>Translation strategies: foreignizing</p>
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### Specialized Corpus 2012

Source Text A	Target Text B
<p><b>1A 温家宝：</b>我将在最后一年守职而不废，处义而不回，永远和人民在一起。</p> <p>Category: aphorisms and adages (E)</p> <p><b>2A 温家宝：</b>在最后一年，我将像一匹负轭的老马<sup>1</sup>，不到最后一刻绝不松套<sup>2</sup>。努力以新的成绩弥补我工作上的缺憾，以得到人民的谅解和宽恕。入则恳恳以尽忠，出则谦谦以自悔<sup>3</sup>。</p> <p>Category<sup>1</sup>: cultural metaphors (D) Category<sup>2</sup>: cultural metaphors (D) Category<sup>3</sup>: aphorisms and adages (E)</p>	<p><b>1B Wen:</b> In my last year in office, I will not waiver in carrying out my duties and will remain true to my conviction. I will always be with the people.</p> <p>Translation strategies: foreignizing</p> <p><b>2B Wen:</b> In my last year in office, I will be as committed as ever as an old steed<sup>1</sup>. I will continue to make my utmost efforts to serve the people<sup>2</sup>, to make up for the short fall in my work with new achievements and to win people’s understanding and forgiveness. When one is in office, he should discharge his duty conscientiously. When leaving</p>

<p>Literal translation<sup>1</sup>: I will be like an old yoked horse.  Explanation<sup>2</sup>: in the view of the Chinese, an old horse symbolizes a person who willingly bears hardship and responsibilities without grudge.  Literal translation<sup>2</sup>: I shall not unyoke myself until the last moment.</p> <p><b>3A 温家宝:</b> 我秉承“国利...苟利国家生死以，岂因祸福避趋之<sup>1</sup>”的信念，为国家服务整整 45 年。我为国家、人民倾注了我全部的热情、心血和精力，没有谋过私利。我敢于面对人民、面对历史。知我罪我，其惟春秋<sup>2</sup>。</p> <p>Category<sup>1</sup>: poems (B)  Category<sup>2</sup>: aphorisms and adages (E)</p> <p>Literal translation<sup>2</sup>: It is only up to the <i>Spring and Autumn Annals</i> to appreciate or criticize me.  Explanation<sup>2</sup>: The <i>Spring and Autumn Annals</i> is one of the five most classic works of Confucianism, recording China's history between 722BC and 481BC in a fairly succinct manner. The name of the annals is often referred to as “history” in a broad sense.</p> <p><b>4A 温家宝:</b> 我在 09 年（实际是 10 年）在这里讲了《富春山居图》的故事，精诚所至啊，金石为开。我高兴地得知，这幅分离很久的《富春山居图》终于在台北合璧展出...</p> <p>Category: traditional (four-character) idioms (C)  Literal translation: Complete sincerity can even affect metal and stone.</p> <p><b>5A 温家宝:</b> 我想起了台湾割让以后，台中有一位诗人叫林朝崧，他曾经写过一句诗，叫“情天再补虽无术，缺圆...缺月(= a crescent moon)重圆(= turns full)会有时”。我相信，只要全体中华儿女共同努力，祖国统一和民族振兴的大业一定能够实现...</p> <p>Category: poems (B)  Literal translation: When the sky of love cracks, there is no way to mend; but a crescent moon will reach her fullness in due time.  Explanation: there is a Chinese myth about a goddess who saved the people by mending the sky. Besides, in the Chinese view, the fullness of the moon symbolizes happiness and reunion. Here Mr. Wen believes that the reunification of China will be realized since the two halves of the painting were displayed as a whole and a</p>	<p>office, he should conduct himself with humility and exercise self-reflection<sup>3</sup>.</p> <p>Translation strategies<sup>1</sup>: foreignizing + omitting  Translation strategies<sup>2</sup>: clarifying  Translation strategies<sup>3</sup>: foreignizing</p> <p><b>3B Wen:</b> I have devoted 45 years of my life to the service of this country, remaining committed to the conviction that I shall dedicate myself to the interests of the country in life and death, irrespective of personal weal and woe<sup>1</sup>. I have always made utmost efforts with strong passion and energy to serve the country and people and I have never pursued personal gains. I have the courage to face the people and to face history. There are people who will appreciate what I have done, but there are also people who will criticize me. Ultimately, history will have the final say <sup>2</sup>.</p> <p>Translation strategies<sup>1</sup>: foreignizing  Translation strategies<sup>2</sup>: clarifying</p> <p><b>4B Wen:</b> In 2009 (actually in 2010), I told the story about the painting of Fuchun Mountain. I believe that with utmost sincerity, no difficulty is insurmountable. I'm encouraged to learn that the two pieces of this painting which have been apart from each other for so long was finally put on display as one piece in Taipei.  Translation strategies: clarifying</p> <p><b>5B Wen:</b> At this moment, I cannot help but recall a poem written by a person from central Taiwan by the name Lin Chaosong. He wrote the name shortly after Taiwan was ceded. The poem reads: there is no way to mend the heal (wrongly interpreted) in my heart, but there will be a day when the half moon becomes full again. I truly believe that with joint efforts of all compatriots of the Chinese nation, we will achieve the reunification and revitalization of the country.  Translation strategies: clarifying + foreignizing</p>
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<p>new will finally reach its fullness in any weather.</p> <p><b>6A 温家宝:</b> 粉碎“四人帮”以后，我们党虽然作出了若干历史问题的决议，实行了改革开放...</p> <p>Category: historical and social expressions (A)</p> <p>Explanation: the Gang of Four was the name given to a faction composed of four leading Communist Party officials. They came to prominence during the 1966 – 1976 Cultural Revolution and were later charged with a series of treasonous crimes. The members consisted of Mao Zedong’s last wife Jiang Qing, the leader of the clique, and her close associates Zhang Chunqiao, Yao Wenyuan, and Wang Hongwen.</p> <p><b>7A 温家宝:</b> 群众也在责怪我们，说房价越调越高，政策不出中南海。</p> <p>Category: historical and social expressions (A)</p> <p>Explanation: Zhongnanhai, transliterated from“中南海” is an imperial garden in Central Beijing, which is the central headquarters for the Communist Party and the State Council (Central government) of PRC. This term is closely linked with the central government and senior Communist Party officials. It is often used as a metonym for the Chinese leadership at large (like the White House and the 10 Downing Street).</p> <p><b>8A 温家宝:</b> 我是爱香港的。03 年我曾经去过一次香港。我在那里用了黄遵宪先生的一句诗来形容：“寸寸河山寸寸金”<sup>1</sup>。香港回归 15 年了，15 年香港发展的变化证明了“一国两制”、“港人治港”、“高度自治”<sup>2</sup>具有强大的生命力。</p> <p>Category<sup>1</sup>: poems (B)</p> <p>Category<sup>2</sup>: historical and social expressions (A)</p> <p><b>9A 中央电视台:</b>另外，我们知道您常常会上网，在网络上您可以看到网民对政府工作、对您本人的肯定和赞扬，但是也会有“拍砖”的，您怎么看待这些批评的声音？</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: to bash somebody with a brick</p>	<p><b>6B Wen:</b> After the crackdown on the Gang of the Four, our Party adopted the resolution on the several historical matters and took the important decision of conducting reform and opening up in China...</p> <p>Translation strategies: foreignizing</p> <p><b>7B Wen:</b> People complained that the more regulation measures, the higher the home prices. They complained that the housing regulation policy cannot even make its way out of Zhongnanhai.</p> <p>Translation strategies: foreignizing</p> <p><b>8B Wen:</b> I have deep love for Hong Kong. During my visit to Hong Kong back in 2003, I quoted a line from a poem written by Mr. Huang Zunxian to express how I feel about Hong Kong. He wrote: “every inch of the rivers and mountains of the land is precious...as precious as gold”<sup>1</sup>. All 15 years have passed since Hong Kong returned to the motherland. What has happened in Hong Kong over the past 15 years has shown that the principle of “One country two systems, Hong Kong people administering Hong Kong and high degree of autonomy”<sup>2</sup> has strong vitality.</p> <p>Translation strategies: foreignizing</p> <p><b>9B CCTV:</b> Secondly, we know that you often log onto the Internet, and there have been a lot of comments by the netizens of China on your work of the government and you yourself. There are both positive ones and some critical comments. How do you see the criticism about you and your work on the</p>
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Explanation: this phrase refers to those criticisms and objections posted by netizens on BBS.	Internet? Translation strategies: clarifying
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### Specialized Corpus 2013

Source Text A	Target Text B
<p><b>1A 李克强:</b> 这次改革方案核心是转变政府职能, 当然也是<b>简政放权</b>。</p> <p>Category: historical and social expressions (A)</p>	<p><b>1B Li:</b> The core of the reform plan is to transform government functions. Of course, it's a source about <b>streamlining government and delegate powers to lower levels</b>.</p> <p>Translation strategies: foreignizing</p>
<p><b>2A 李克强:</b> 我经常在地方调研的时候, 常听到这样的抱怨, 办个事、创个业要<b>盖几十个公章</b>, 群众说恼火得很。</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation: several dozen official stamps</p>	<p><b>2B Li:</b> When I visited local communities, I often heard people complain to me that they would need <b>the approve of several dozen government departments</b> to get something done or start their business, and people are quite frustrated about this.</p> <p>Translation strategies: clarifying</p>
<p><b>3A 李克强:</b> 不是说政府有错位的问题吗? 那就把错装在政府身上的手换成市场的手。这是削权, 是自我革命, 会很痛, <b>甚至有割腕的感觉<sup>1</sup></b>, 但这是发展的需要, 是人民的愿望。<b>我们要有壮士断腕的决心<sup>2</sup></b>, 言出必行, 说到做到, 决不明放暗不放, 避重就轻, 更不能搞变相游戏。</p> <p>Category<sup>1</sup>: cultural metaphors (D)</p> <p>Category<sup>2</sup>: traditional (four-character) idioms (C)</p> <p>Literal translation<sup>1</sup>: it even gives a feeling of having one's hand cut off.</p> <p>Literal translation<sup>2</sup>: we must have the commitment to have the hand cut off as a warrior.</p> <p>Explanation: an ancient idiom about a warrior cutting off his hand bitten by an adder in order to prevent the toxic proliferation; nowadays it means that one should be decisive and take bold actions despite the risks or sacrifices involved.</p>	<p><b>3B Li:</b> As for the view expressed by some people that the government has some misplaced roles, then let's restore to the market and the hand has misgrown on the government. The reform is about curbing government power. It's a self-imposed revolution; <b>it would require real sacrifice<sup>1</sup></b> and this would be painful, and this is demanded by the development and wanted by the people. <b>Then we are determined to make that sacrifice<sup>2</sup></b>. We will keep our promise and match our words with action. We will never secretly hold on to powers or shy away from real difficult issues. And we will never play any games to get around the requirements of the reform.</p> <p>Translation strategies: clarifying</p>
<p><b>4A 李克强:</b> 公正是社会创造活力的源泉, 也是提高人民满意度的一<b>杆秤</b>...</p> <p>Category: cultural metaphors (D)</p> <p>Literal translation: a steelyard</p>	<p><b>4B Li:</b> Fairness is a source of societal creativity and <b>yardstick</b> for improving the people's satisfaction with the work of the government.</p> <p>Translation strategies: domesticating</p>
<p><b>5A 李克强:</b> 为政清廉应该先从自己做起, <b>己正</b>,</p>	<p><b>5B Li:</b> Clean government should start with oneself.</p>

<p>才能正人<sup>1</sup>，这是古训，也是真理。自古有所谓为升官发财，应当两道<sup>2</sup>。</p> <p>Category: aphorisms and adages (E)</p> <p><b>6A 李克强：</b>更重要的是，要让权力在公开透明的环境中运行，使人民能够更为充分和有效地进行监督，这也是把权力涂上防腐剂，只能为公，不能私用。</p> <p>Category: cultural metaphors (D)</p> <p>Literal translation: to spread preservatives on power to make sure it only serves public interests, not personal gains</p> <p>Explanation: “preservatives” is translated into “防腐剂” in Chinese, which literally means “anti-corruption dose”. “腐” in Chinese can mean either “rotten” or “corruption”. So “腐” in “防腐剂” is actually a pun, and the term means preservatives that guard against corruption.</p> <p><b>7A 李克强：</b>改革贵在行动，喊破嗓子不如甩开膀子<sup>1</sup>。我们需要坚持市场化的改革方向，如果说到重点的话，那就是围绕我前面讲的三项任务去推进能够牵一发动全身<sup>2</sup>的改革。</p> <p>Category<sup>1</sup>: cultural metaphors (D)</p> <p>Category<sup>2</sup>: traditional (four-character) idioms (C)</p> <p>Literal translation<sup>1</sup>: raving oneself hoarse is not as good as swinging one’s arms.</p> <p>Literal translation<sup>2</sup>: pulling one hair may affect the whole body.</p> <p><b>8A 李克强：</b>两岸同属一个中国，居住在两岸的是骨肉同胞...所谓打断骨头还连着筋<sup>1</sup>，同胞之间、手足之情，没有解不开的结<sup>2</sup>。</p> <p>Category: cultural metaphors (D)</p> <p>Explanation: the first metaphor alludes to the fact that people on the two sides of the Taiwan Straits are both Chinese despite the political reasons that temporarily divide the two parts of China. The second metaphor means that the Taiwan issue will finally be solved.</p> <p><b>9A 李克强：</b>大陆和台湾是我们共同的家园，把它一道维护好、建设好，使其花团锦簇<sup>1</sup>，我想花好总</p>	<p>Only one is upright him or herself can he or she ask others to be upright<sup>1</sup>. This is an ancient adage but also a truth. Since ancient times, holding government office and making money have been two separate lanes<sup>2</sup>.</p> <p>Translation strategies: foreignizing</p> <p><b>6B Li:</b> Even more important is to make sure that power will be exercised in an open and transparent fashion so that the people can supervise government more fully and more effectively, so that we can insulate power against the possibility of abuse.</p> <p>Translation strategies: clarifying + omitting</p> <p><b>7B Li:</b> In advancing reform, the important thing is to take action. Talking the talk is not as good as walking the walk<sup>1</sup>. We need to pursue market-oriented reform. You asked what are the key reforms that we will drive, I have outlined three priorities of my government. In light of this, we will choose areas for reform that will make an immediate and systemic impact<sup>2</sup>.</p> <p>Translation strategies<sup>1</sup>: domesticating</p> <p>Translation strategies<sup>2</sup>: clarifying</p> <p><b>8B Li:</b> The two sides of the Taiwan straits belong to one and same China; the residents on the two sides of the Straits are fellow compatriots...Bones may be broken but not sinews because we are fellow compatriots. Between us, there is no knot that cannot be untied.</p> <p>Translation strategies: foreignizing</p> <p><b>9B Li:</b> Both the mainland and Taiwan belong to our common homeland, we need to maintain and develop</p>
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<p>有月圆时<sup>2</sup>。</p> <p>Category: traditional (four-character) idioms (C)</p> <p>Explanation: the first idiom refers to a thriving style, alluding to the good terms between the people across the Taiwan Straits; the second idiom uses blooming flowers and the full moon to represent the reunion and bliss that the Chinese people have cherished all along.</p> <p><b>10A 李克强:</b> 而且城镇化也不是靠<b>摊大饼</b>, 还是要大、中、小城市协调发展, 东、中、西部因地制宜地推进。</p> <p>Category: cultural metaphors (D)</p> <p>Literal translation: spreading a dough into a pancake</p> <p>Explanation: here the phrase metaphorically refers to urban sprawl.</p> <p><b>11A 李克强:</b> 至于食品安全, 那可以说是<b>天大的事</b><sup>1</sup>, 直接关系到人们的生活质量和身体健康。政府应该对假冒伪劣和<b>黑心</b><sup>2</sup>食品坚决进行查处, 并且让不法分子付出昂贵的代价。</p> <p>Category: historical and social expressions (A)</p> <p>Literal translation<sup>1</sup>: a sky-sized matter</p> <p>Literal translation<sup>2</sup>: black-hearted</p> <p><b>12A 李克强:</b> 我曾经说过, <b>绿水青山</b><sup>1</sup>贫穷落后不行, 但殷实富裕环境恶化也不行。我们需要进一步创新发展理念, 推动科学发展。一是要不能再<b>欠新账</b><sup>2</sup>, 包括提高环保的门槛; 二是加快<b>还旧账</b><sup>3</sup>, 包括淘汰落后产能等。</p> <p>Category<sup>1</sup>: cultural metaphors (D)</p> <p>Category<sup>2</sup>: historical and social expressions (A)</p> <p>Category<sup>3</sup>: historical and social expressions (A)</p> <p>Literal translation<sup>1</sup>: clear waters and green hills</p> <p>Literal translation<sup>2</sup>: to incur new outstanding bills</p> <p>Literal translation<sup>3</sup>: to pay previous outstanding bills</p> <p>Explanation<sup>1</sup>: here this four-character idiom is used as a metaphor for a good environment that has not been polluted due to economic (industrial) development.</p> <p>Explanation<sup>23</sup>: “outstanding bills” (账) often refers to problems, either the new or existing ones in China.</p> <p><b>13A 李克强:</b> 你问到个人经历, 也讲到安徽。我曾经是安徽凤阳的<b>插队知青</b>, 很难忘那一段和乡亲们度过的艰难岁月。那里当时是中国农村出了名的穷地方, 也是后来中国农村承包制改革的发源地。</p>	<p>well this common homeland, so that it will be full of flowers<sup>1</sup>. When flowers are in full bloom, there will be a time for the moon to be full again<sup>2</sup>.</p> <p>Translation strategies: foreignizing</p> <p><b>10B Li:</b> Urbanization is not about building big sprawling cities. We need to ensure proper balance between large, medium and small cities, and the eastern, central and western regions of China should pursue organization in light of their local conditions.</p> <p>Translation strategies: clarifying</p> <p><b>11B Li:</b> Food safety is a matter of utmost importance<sup>1</sup> because it has a direct bearing on people's quality of life and health. The government will take strong measures to punish the heartless<sup>2</sup> producers of substandard and fake food, so that they will pay a high price.</p> <p>Translation strategies: clarifying</p> <p><b>12B Li:</b> I've said it's no good to be poor in a beautiful environment<sup>1</sup> but nor is it any good to be well-off but to live with the consequences of environmental degradation. We need to develop a new thinking on development and pursue development in a scientific way. First, we shouldn't incur any new problems<sup>2</sup> and need to raise the environmental threshold. Second, we need to speed up efforts to overcome long-standing problems<sup>3</sup> which include phasing out backward production facilities.</p> <p>Translation strategies: clarifying</p> <p><b>13B Li:</b> You asked about my personal experience and mentioned Anhui in your question. I was once a sent-down youth to Fengyang county in Anhui province. I won't forget the hard times I have spent</p>
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<p>Category: historical and social expressions (A)</p> <p>Explanation: the phrase refers to the educated young people who, from the 1950s to the end of the Cultural Revolution, willingly or under coercion, left the urban areas and went down to live and work in rural areas.</p> <p><b>14A 李克强:</b> 中国有 13 亿多人口, 实现现代化还有很长的路要走, 需要持久的世界和平环境。即使中国发展强大起来, 我们也不会称霸, 因为中国在近现代历史的惨痛遭遇中有感受, 己所不欲, 勿施于人, 这是中国人的信条。</p> <p>Category: aphorisms and adages (E)</p>	<p>with the local peasants. Fengyang was known for its poverty across the country and it's also a place where the rural household responsibility system reform originated.</p> <p>Translation strategies: clarifying</p> <p><b>14B Li:</b> And there are more than 1.3 billion people in this country. So we are on a long journey towards modernization. For that we will require an international environment of lasting peace. Even if China becomes stronger, we will not seek hegemony because we have learned from our bitter experience in the modern period that one should not impose on others what he himself does not desire. This is an article of faith for us.</p> <p>Translation strategies: foreignizing</p>
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